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O F T H E
P R O P H E T E Z E K I E L.

By W I L L I A M N E W C O M E D. D.
BISHOP OF WATERFORD,
A N D
M E M B E R O F T H E R O Y A L I R I S H A C A D E M Y.

D U B L I N:
P R I N T E D B Y R. M A R C H B A N K, N o. 11, D A M E - S T R E E T.
M D C C L X X X V I I I.

P R E F A C E.

I MOST gratefully acknowledge the important helps which I have received in my attempt to explain the prophet Ezekiel; as they will stamp on the following work its principal value. His Grace the Archbishop of Canterbury very obligingly allowed me a transcript of Archbishop Secker's valuable notes, from the manuscripts bequeathed to the Lambeth library; and likewise of that judicious writer's dissertation on the vision of the temple, which is inserted in its proper place. Dr. Woide, of the British Museum, deserves to be as well known for his courtesy in furnishing assistance to editors, as for the literary productions with which he has favoured the public. To this eminent scholar I am indebted for copying Archbishop Secker's remarks; for collations of a ^a Coptic version supposed to be of the second century, and of the Pachomian manuscript of the Septuagint version, ascribed to the tenth or eleventh century; for an English translation of the very learned J. D. Michaelis's annotations, subjoined to his German version of the bible; and for a curious extract relating to Ezekiel, translated from Professor Eichhorn's ^b introduction to the Old Testament, written also in the German language, and highly esteemed in that country. Learned notes on Ezekiel were also transmitted to me by the Rev. Mr. Henry Dimock, my worthy contemporary at Pembroke College in the University of Oxford.

IT IS uncertain whether Ezekiel calls himself a ^c priest, or the son of a priest. ^d Josephus says that he was carried to Babylon in his youth, with three thousand other

^a See Bishop Lowth's preface to Isaiah, p. lxvii.

^b Leipzig. 1783. 8vo.

^c Ezek. i. 4. The construction in the original is doubtful. *The word of Jehovah came expressly unto Ezekiel the son of Buzi the priest.* Here the word *priest* may be construed with *Ezekiel*, according to the Greek, the Vulgate, and our English version; or with *Buzi*, according to the points in the Arabic. The former construction is favoured by the close of Isai. xxxvii. 2.

^d Ant. x. vi. 3. See 2 Chron. xxxvi. 5, 6.

other captives of rank, at the time of Nebuchadnezzar's expedition to Jerusalem in the reign of Jehoiakim, king of Judah. The warlike and victorious king of Babylon made another descent on Judah, within so short an interval as three months and ten days after the conquest of Jehoiakim : at which time Jerusalem was so pressed by a vigorous siege, that Jehoiachin, who succeeded his father Jehoiakim in the throne of Judah, was ^c compelled to a surrender ; and so great a number of captives was taken to Babylon, that none remained in the conquered country except the poorest of the people. We may justly conclude that Ezekiel became an exile in the course of that calamitous year when Jerusalem was twice subdued ; and probably at the latter period, as the captivity of Jehoiachin is the era from which he commonly ^f dates his prophecies ; and as the date from the beginning of his own captivity, which ^g occurs in two places, may reasonably be supposed to coincide with his other general mode of computation.

The king of Chaldea ^h planted his Jewish captives at Tel-abib, and other places on the river Chebar ; which flows into the east side of the Euphrates at Circesium, or Carchemish, near two hundred miles northward of Babylon. This was the scene of Ezekiel's prophecies, which were continued through a course of ⁱ twenty two years : here he was present in body, though ^k in visionary representation he was sometimes taken to Jerusalem.

That we may better understand the propriety and force of these divine revelations, the circumstances and disposition of the Jews in their own country, and in their state of banishment, and the chief historical events of that period, should be stated and considered.

^l Zedekiah, uncle to the captive king Jehoiachin, was advanced by Nebuchadnezzar to the kingdom of Judah : and the tributary King bound himself to subjection by a solemn ^m oath in the name of Jehovah. But, notwithstanding the

^a 2 Kings xxiv. 8—16.

^f C. i. 2. &c.

^g C. xxxiii. 21. xl. 1.

^h C. i. 1, 3. iii. 15, 23. x. 15, 20.

^m 2 Chron. xxxvi. 13.

ⁱ From the 5th to the 27th year of Jehoiachin's captivity. C. i. 2. xxix. 17.

^k C. viii. 3. xl. 2.

^l 2 Kings xxiv. 17.

Ezek. xvii. 18.

the divine judgements which had overwhelmed Judah during the reigns of his two immediate predecessors, ^a *he did evil in the sight of God*, who alone could ^o *save by few or by many*. Jerusalem was so idolatrous, impure, oppressive, and blood-thirsty, that God is ^p represented as smiting his hands together through astonishment at such a scene of iniquity. The prophet Jeremiah was rejected, insulted, and persecuted. False prophets abounded; whose language was, ^a *Ye shall not serve the King of Babylon*: ^b *I have broken the yoke of the King of Babylon*. They even limited the restoration of the sacred vessels, and the return of Jehoiachin and his fellow-captives, to so short an interval as ^c *two years*. Zedekiah, blinded by his vices and by these delusions, flattered by the embassies which he had received from ^d *Edom Moab Ammon Tyre and Sidon*, and probably submitting with his accustomed ^e *timidity* to the advice of evil counsellors, rebelled against his powerful conqueror, and sent ambassadors into ^f *Egypt for assistance*. Hence arose a third invasion of the Chaldeans. Pharaoh Hophrah, King of Egypt, did not advance to the assistance of Zedekiah till Jerusalem was ^g *besieged*. The Babylonians raised the siege, perhaps with a design of distressing the Egyptians in their march, and of giving battle when advantage offered: but Pharaoh, with great perfidy and pusillanimity, ^h *returned* to his own country, and left the rebellious and perjured King of Judah to the rage of his enemies. Before the siege was thus interrupted, Zedekiah endeavoured to conciliate the favour of God by complying so far with the Mosaic law as to proclaim the sabbatical year a year of ⁱ *liberty* to Hebrew servants. But such was his impiety, and so irresolute and fluctuating were his counsels, that on the departure of the Chaldeans he ^k *revoked his edict*. Upon which God, by his prophet Jeremiah, proclaimed ^l *liberty* to the sword, to the pestilence, and to the famine; and commissioned these messengers of his wrath to avenge him on his people. When the siege was resumed, we have a further instance of Zedekiah's extreme infatuation; his rejection of
Jeremiah's

^a 2 Chron. xxxvi. 12.

^o 1 Sam. xiv. 6.

^p Ezek. xxii. 13. See also Jer. v. 1. vii. 6.

^a Jer. xxvii. 9.

^b Jer. xxviii. 2.

^c Jer. xxviii. 3, 4.

^d Jer. xxvii. 3.

^e Jer. xxxviii. 25.

^f Ezek. xvii. 15.

^g Jer. xxxvii. 5.

^h Jer. xxxvii. 7.

ⁱ Exod. xxi. 2.

^k Jer. xxxiv. 11.

^l Ib. v. 17.

" Jeremiah's counsel, given him by the authority of God, to preserve himself, his family, and his city, by a surrender to the Chaldeans. Thus after a siege of " eighteen months, Jerusalem was stormed and burnt; ° Zedekiah was taken in his flight; his sons were slain before his eyes; his eyes were afterwards put out, agreeably to the savage custom of eastern conquerors; and he was carried in chains to Babylon.

The exiles on the river Chebar were far from being awakened to a devout acknowledgement of God's justice, by the punishment inflicted on them. They continued " rebellious and idolatrous; they hearkened to ' false prophets and prophetesses; and they so alienated God that he ' refused to be enquired of by them. In vain did their great prophet Ezekiel endeavour to attract and win them by the charms of his flowing and insinuating eloquence; in vain did he assume a more vehement tone, to awe and alarm them by heightened scenes of calamity and terror.

We know few particulars concerning the Jews in Babylon. They enjoyed the instruction and example of the prophet Daniel; who was carried away captive to that city " in the third year of Jehoiakin, eight years before the captivity of Ezekiel. Jeremiah cautioned them not to be deceived by their false " prophets and diviners; against some of whom he denounced fearful judgements. He exhorted them to " *seek the peace of the city where they dwell, to take wives, build houses, and plant gardens*, till their restoration after seventy years. He also comforted them by a prediction of all the evil which God designed to inflict on Babylon: he assured them that *none should remain* in that proud city, but that it should be *desolate for ever*. The messenger, when he had read the book containing these denunciations, was commanded to " *bind a stone to it, and cast it into the Euphrates, and say, "Thus shall Babylon sink, " and shall not rise from the evil which I will bring on her."* It further appears,
by

" Jer. xxxviii. 17.

" Jer. xxxix. 1, 2.

" lb. 5, 6, 7.

" Ezek. ii. 3. xx. 39.

" Ezek. xiii. 2, 17.

" C. xx. 3.

" Dan. i. 1.

" Jer. xxix. 8, 9, 15, 21.

" lb. 5, 6, 7, 10.

" Jer. li. 59—64.

by * divine hymns now extant, that God vouchsafed to inspire some of these Babylonian captives with his holy spirit.

Nebuchadnezzar appointed † Gedaliah Ruler of the people that remained in Judea: and the scattered military ‡ commanders and their men, together with other Jews who had taken refuge in the neighbouring countries, submitted to his government on the departure of the Chaldeans. The Jews employed themselves in § gathering the fruits of the earth; and a calm succeeded the tempest of war: but it was soon interrupted by the turbulence of this devoted people. Ishmael slew Gedaliah; and compelled the wretched remains of the Jews in Mizpah, the seat of Gedaliah's government, to retire with him towards the country of the ¶ Ammonites, a people † hostile to the Chaldeans. † Johanan raised a force to revenge this mad and cruel act, pursued Ishmael, overtook him, and recovered from him the people whom he had forced to follow him: but the assassin himself escaped with eight men to his place of refuge.

The succeeding event furnishes another signal instance of human infatuation. Johanan through fear of the Chaldeans, many of whom Ishmael had * massacred together with Gedaliah, conceived a design of † retreating to Egypt: but, before he executed this resolution, he formally consulted the prophet Jeremiah. The ‡ prophet answered him in the name of Jehovah, that, if Johanan and the people abode in Judea, God would *build them and not pull them down, would plant them and not pluck them up*; but, if they went to sojourn in Egypt, they should *die by the sword, by famine, and by pestilence*, and should become *an execration, and an astonishment, and a curse, and a reproach*. Notwithstanding this awful assurance, and the many prophecies of Jeremiah which the most calamitous events had lately verified, Johanan defied the living God and his prophet, and madly adhered to his determination.

Not

* See ps. lxxix. cii. cvi. cxxxvii.

† 2 Kings xxv. 23. Jer. xl. 5.

‡ Jer. xl. 7, 11.

§ Jer. xl. 12.

¶ Jer. xli. 10.

* Jer. xxvii. 3.

† Jer. xli. 11—15.

‡ Jer. xli. 3.

§ Ib. v. 17.

¶ Jer. xlii.

Not long after the destruction of Jerusalem, the siege of Tyre was undertaken by Nebuchadnezzar. It continued for the space of thirteen years: and many think that the ^h conquest of the Sidonians, Philistines, Ammonites, Moabites, and Idumeans, coincided with this period; the Chaldean being able to make powerful detachments from his vast forces. After the reduction of that famous city, Nebuchadnezzar made his descent on Egypt, which he subdued and ravaged throughout: and at this time Johanan, and his Jewish colonists, experienced the vengeance of the conqueror together with the Egyptians. So widely did Nebuchadnezzar spread his victories and devastations, that, according to the learned chronologer ⁱ Marsham, this might justly be called the æra of the subversion of cities.

Omnis eo terrore Ægyptus, et Indi,
Omnis Arabs, omnes verterunt terga Sabæi.

Virg.

HOW highly Grotius thought of Ezekiel, appears from the elogium bestowed on him in the introduction to his commentary on that prophet. “He had great
“erudition and genius: so that, setting aside his gift of prophecy which is
“incomparable, he may deservedly be compared with Homer, on account of
“his beautiful conceptions, his illustrious comparisons, and his extensive
“knowledge of various matters, particularly of architecture.”

Bishop Lowth ^k characterizes Ezekiel as “much inferior to Jeremiah in
“elegance; but as equal even to Isaiah in sublimity, though their style of
“composition is very different. For he is bold, vehement, tragical, wholly
“intent on exaggeration: in his sentiments elevated, warm, bitter, indignant;
“in his images fertile, magnificent, harsh, and sometimes almost deformed; in
“his diction grand, weighty, austere, rough, and sometimes uncultivated:
“abounding in repetitions, not for the sake of ornament or gracefulness, but
“through indignation and violence. Whatever subject he undertakes to treat
“of, he pursues it diligently, he remains entirely fixed on it, and rarely deviates
“from his purpose; so that his reader is scarcely ever unable to discern the
“series

^h See the prophecies, Jer. xxvii. 2, 3. xlviii. xlix. Ezek. xxv.

ⁱ London ed. 1672. fol. p. 556. fec. xviii.

^k Hebr. Præl. xxi. 279. 8°. 2d ed.

“ series and connection of his matter. Perhaps he is excelled in other respects
 “ by most of the prophets; but none in the whole compass of writers has ever
 “ equalled him in the manner of writing for which he seems to have been
 “ singularly qualified by nature, in force, impetuosity, weight, and grandeur.
 “ His diction is sufficiently perspicuous; almost all his obscurity lies in his
 “ matter: his visions are particularly obscure; and yet, as in Hosea Amos and
 “ Zechariah, they are interpreted by a narration which is plain and altogether
 “ historical. The greater part of Ezekiel, and what lies in the middle of his
 “ book, is poetical, whether we regard the matter or the diction: but he is for
 “ the most part so rude and void of composition in his sentences, that I am often
 “ doubtful what to determine in this respect.”

In another ¹ place he thus expresses his opinion on the last topic: “ There are
 “ some prophecies, weighty perhaps and elevated, but by no means composed
 “ in a poetical style and turn of sentences: of which kind there is much
 “ in Ezekiel, who perhaps should be oftener placed among the orators than
 “ the poets.”

He thinks ² that, with respect to style, we may justly assign to Ezekiel the same
 rank among the Hebrews that Æschylus holds among the Greeks.

He remarks that this prophet is almost always employed in exciting ³ the
 passion of terror: and, again, that it is customary with him to ⁴ inspire us
 with terror rather than to move our pity; especially in his two ⁵ lamentations
 on the city and king of Tyre. Thus also his ⁶ two prophecies which denounce
 the fall of Pharaoh and Egypt, and his ⁷ poetical parables on the Princes of
 Judah and on Jerusalem, ⁸ convey scarcely any signification of grief, but
 breathe a remarkable spirit of menace and terror.

He places the first commendation of parable in the use of known and fit
 images, the signification of which is plain and determinate: and asks, “ What
 “ can

¹ H. P. 261.

² H. P. 279.

³ H. P. 215.

⁴ H. P. 301.

⁵ C. xxvii. xxviii. 12—19.

⁶ C. xxxii.

⁷ C. xix.

⁸ H. P. 301.

“ can be more accurate in this way than ^a the uselefs vine delivered over to the
 “ fire, under which image the ungrateful people of God are more than once
 “ represented? what, than the ^b whelp of the lions falling into a pit? by
 “ which how appositely are the captive princes of Judah marked out! What,
 “ than the beautiful, tall, and most flourishing ^c cedar of Lebanon, hiding its
 “ head in the clouds, but at length cut down and left; which exhibits the
 “ glory and fall of the Assyrian king in as lively colours as a picture? I shall
 “ subjoin one example more;—I mean that similitude under which the love of
 “ God to his people, and their allegiance to him, are expressed by colours taken
 “ from the holy covenant of marriage: which image Ezekiel has pursued with
 “ much freedom in ^d two parables.”

He quotes the following allegory, under which the fall of Pharaoh is threatened, as an instance of the dangerous and daring style in the application of a well known metaphor by which darkness is made to represent calamity; a topic on which the Hebrew poets give the full reins to poetical boldness:

“ * I will cover the heavens when I quench thee,
 And I will clothe the stars thereof with black:
 I will cover the sun with a cloud,
 And the moon shall not give her light.
 All the shining lights of the heavens will I clothe with black over thee,
 And will set darkness upon thy land,
 Saith the Lord Jehovah.

He thus compares the ^e description of the Egyptian multitude brought down to the pit, with similar images in Isaiah's ^f triumphal ode over the King of Babylon:

* The reader will observe that some parts of Ezekiel are here metrically disposed, which in the body of the following work are represented as prose. There is great difficulty in determining whether many parts of this prophet should be poetically arranged or not. But as a poetical distribution obtains in the passages quoted from the critics referred to, a like division was observed in all the quotations, for the sake of uniformity in this introductory part.

^a C. xv. xix. 10—14.

^b C. xix. 1—9.

^c C. xxxi.

^d C. xvi. xxiii. H. P. 123, 4.

^e C. xxxii. 7, 8. H. P. 68, 70.

^f Ezek. xxxii. 18—32.

^g Isai. xiv. 9—19.

Babylon : ^y “ Ezekiel has excellently furnished the same scene [of the Hebrew “ *Infernum poeticum*] with the same ornaments of adjuncts ; and has displayed “ a remarkable instance of that exaggeration which is deservedly esteemed the “ characteristic of this poet.”

The same eminent writer, in his commentary on Isaiah, observes that the image, *I have set my face as a flint*, “ is expressed with great force by “ Ezekiel, in his bold and vehement manner.”

Lo, I have made thy face firm against their faces,
And thy forehead firm against their foreheads :
As an adamant, firmer than flint, have I made thy forehead :
Fear them not, neither be dismayed at their looks,
Though they be a rebellious house. C. iii. 8, 9.

He ^a introduces this as “ a strong instance of the metaphor called Anthro-
popathia ;” by which, from the necessity of expressing the divine attributes by
sensible images, the qualities of men are ascribed to God :

Thus shall mine anger be accomplished ;
And I will cause my fury to rest upon them,
And will be comforted. C. v. 13.

He ^b considers “ the description of well established peace, by the image of
“ beating swords into ploughshares and spears into pruninghooks, as very
“ poetical ;” and in his judgement “ the prophet Ezekiel has presignified the
“ same great event with equal clearness, though in the more abstruse form of
“ an allegory ; from an image, suggested by the former ^c part of the prophecy,
“ happily introduced, and well pursued.

Thus saith the Lord Jehovah :
I will take from the highest branch of a lofty cedar, and will set it ;
From the top of its young twigs I will crop off a tender one, and will plant it ;
Upon a mountain *which is* high and eminent,
In a lofty mountain of Israel, will I plant it ;
And it shall bring forth boughs, and bear fruit,

c

And

^y H. P. 89.^b p. 22.^z Isai. l. 7.^c v. 4.^a Notes on Isaiah, p. 14.

And shall become a goodly cedar :
 And under it shall dwell every fowl of every wing ;
 In the shadow of its branches shall they dwell.
 And all the trees of the field shall know
 That I Jehovah have brought low the high tree,
 Have raised high the low tree,
 Have dried up the green tree,
 And have made the dry tree to flourish.
 I Jehovah have spoken, and will do it. C. xvii. 22—4.

“ The severity of God’s judgements,” says the same writer, “ Ezekiel has
 “ set forth at large, after his manner, with great boldness of imagery, and force
 “ of expression. God threatens to gather them into the midst of Jerusalem,
 “ as into a furnace ; to blow the fire upon them, and to melt them :

Son of man, the house of Israel
 Is become unto me *as* dross :
 All of them *are as* brass, and tin, and iron,
 And lead, in the midst of the furnace :
 They are *as* the dross of silver.
 Therefore thus saith the Lord Jehovah :
 Because ye are all of you become dross,
 Therefore, lo, I will gather you
 Into the midst of Jerusalem.
As men gather silver, and brass, and iron,
 And lead, and tin, into the midst of the furnace,
 To blow the fire upon it, to melt it ;
 So will I gather *you* in mine anger and in my fury,
 And I will blow upon you and will melt you :
 Yea, I will collect you,
 And will blow upon you with the fire of my wrath,
 And ye shall be melted in the midst thereof.
 As silver is melted in the midst of the furnace,
 So shall ye be melted in the midst thereof ;
 And ye shall know that I Jehovah,
 Have poured out my fury upon you. C. xxii. 18—22.

In

In illustrating Isaiah xxiii. 14, "Howl, O ye ships of Tarshish, for your strong hold is destroyed," he subjoins: "The prophet Ezekiel hath enlarged upon this part of the same subject with great force and elegance:"

Thus saith the Lord Jehovah concerning Tyre :

Shall not the isles shake

At the sound of thy fall,

When the wounded cry out, when great slaughter is made in the midst of thee?

Shall *not* all the princes of the sea

Come down from their thrones,

And lay aside their mantles,

And put off their embroidered garments?

Shall they *not* clothe themselves with trembling, *and* sit on the ground,

And tremble every moment, and be astonished at thee?

Shall they *not* utter a lamentation over thee, and say unto thee?

* How art thou destroyed *that wast* inhabited by sea-faring men!

"The renowned city

"That was strong in the sea,

"She and her inhabitants;

"Who spread their terror

"Through all the inhabitants of the earth!

"Now shall the isles tremble *in* the day of the fall;

"Yea the isles that *are* in the sea shall be troubled at thy departure."

C. xxvi. 15—18.

He has the following note on Isaiah ix. 4. "The burning of heaps of armour—was used by the Romans as an emblem of peace. And the Psalmist [xvi. 9.] employs this image to express complete victory, and a perfect establishment

* Isaiah writes with uncommon force on a like subject.

¶ H. *the strength of the sea.*

§ H. *I am as if I had not &c.*

Bp. Lowth.

Be ashamed, O Sidon; for the sea hath spoken,

Even the ¶ mighty sea, saying:

"I § have not travailed, nor brought forth children,

"Nor nourished young men, nor raised up virgins."

C. xxiii. 4.

Here the sea, the mighty sea, *μέγα σέλιος ὠκεανῶν*, seems to be introduced as a mother lamenting that she is bereft of her offspring, and that she had multiplied and raised to maturity sons and daughters in vain.

“ establishment of peace.—Ezekiel, in his bold manner, has carried the image
 “ to a degree of amplification, which, I think, hardly any other of the Hebrew
 “ poets would have attempted. He describes the burning of the arms of the
 “ enemy, in consequence of the complete victory to be obtained by the Israelites
 “ over Gog and Magog :

Behold, it cometh to pass and shall be done,

Saith the Lord Jehovah :

This is the day whereof I have spoken.

And they that dwell in the cities of Israel shall go forth,

And shall set on fire and burn the armour, the shields and the bucklers,

The bows, and the arrows, and the handstaves, and the spears ;

And they shall burn them *with* fire seven years :

So that they shall take no wood from the field,

Neither cut down *any* from the forests ;

For they shall burn the armour *with* fire :

And they shall spoil those that spoiled them,

And shall plunder those that plundered them,

Saith the Lord Jehovah. C. xxxix. 8—10.

Lastly he thus enlarges on Isaiah xxxiv. 6 :

The sword of Jehovah is glutted with blood,

It is made gross with fat ;

With the blood of lambs and of goats,

With the fat of the kidneys of rams :

For Jehovah hath a sacrifice in Bozrah,

And a great slaughter in the land of Edom :

“ Ezekiel has manifestly imitated this place of Isaiah: he has set forth the
 “ great leaders and princes of the adverse powers under the same emblems
 “ of goats, bulls, rams, fatlings, &c. and has added to the boldness of the
 “ imagery, by introducing God as summoning all the fowls of the air, and
 “ the beasts of the field, and bidding them to the feast, which he has
 “ prepared for them by the slaughter of the enemies of his people :”

And thou, son of man,

Thus saith the Lord Jehovah :

Say unto the birds of every wing,

And

And unto every beast of the field ;
 Assemble yourselves and come, gather yourselves from every side,
 To my sacrifice which I make for you,
Even a great sacrifice upon the mountains of Israel :
 And ye shall eat flesh, and drink blood ;
 The flesh of the mighty shall ye eat,
 And the blood of the princes of the earth shall ye drink ;
 Of rams, of bulls, of he-goats ;
 Of bulls, all of them fatlings of Bashan.
 And ye shall eat fat till ye be full,
 And ye shall drink blood till ye be drunken,
 Of my sacrifice which I make for you.
 Thus shall ye be filled at my table
With horses and *with their* riders,
 With mighty men and with all warriors,
 Saith the Lord Jehovah. C. xxxix. 17—20.

“ The sublime author of the Revelation, c. xix. 17, 18, has taken this image
 “ from Ezekiel, rather than from Isaiah.” *And I saw an angel standing in the
 sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of
 heaven, Come and gather yourselves together unto the supper of the great God; that
 ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men,
 and the flesh of horses and of them that sit thereon, and the flesh of all men, both
 free and bond, both small and great.*

Thus for this able and elegant writer ; who, like Newton, Locke, and
 Clarke, raises the character of commentator on the scriptures to rank and
 dignity ; and shews that the importance of their matter, and the varied beauty
 of their manner, may so enchant a man of superior learning, taste, and genius,
 as to engage him in the minute labour and obscure diligence of a verbal critic
 and annotator.

That eminent orientalist J. D. Michaelis, whose deep and extensive researches
 have so much elucidated the sacred writings, reprinted the Hebrew prelections
 at

at Goettingen, with large notes and additions. The following is his ' remark on Bishop Lowth's general character of Ezekiel :

" I ought to be almost angry with myself, and to suspect my own judgement, that I cannot agree with Lowth in a matter wholly depending on poetical taste ; though I have endeavoured to adapt my sentiments to his opinion. For I am so far from thinking that sublimity should be praised in Ezekiel, much less a sublimity like Isaiah's, that I should rather impute to him more art and luxuriancy in adorning and amplifying his images than can consist with poetical force and sublimity. He is in some respect a perpetual imitator, and yet a new and peculiar one, not great but ingenious : for the images to which the Hebrew poetry had been long before accustomed, which had been invented by others but only seen by them with a glance through a lattice, and on which it is clear that they did not prolixly dwell, are wholly completed by him, and painted so fully and at large, as to make us assert that nothing can be added, that nothing is left in the mind of the reader : and when he does this, he deservedly gains the praise of a rich genius, and causes his readers to understand the ancient poets more perfectly ; but he strikes us, and raises our admiration, in an inferior degree.

" I will illustrate this matter by a single example : a perusal of the prophet himself will afford others. Birds of prey are frequently, but concisely, mentioned by the best poets in describing great slaughters. Who is unacquainted with that passage in the beginning of Homer's Iliad ?

" 'Αυτῆς δ' ἐλώρια τεύχε κύνεσσιν,

" 'Οἰῶνοισί τε πᾶσι.

" It is a part of military boasting in the prose writers of the Hebrews ; ' *I will give thy flesh to the fowls of the air, and to the beasts of the field.* Nor are the eastern poets unacquainted with the phrase. I assume what I have endeavoured to prove in my tract on understanding the Hebrew language ; that עוף is rightly rendered *birds* by the ancients. Asaph then says, He gave up their cattle to the hail, and their flocks to *the birds*. Pf. lxxviii. 48. Moses is more sublime :

" I will

† Notæ in prælect. xxi.

‡ 1 Sam. xvii. 44.

- “ I will spend mine arrows upon them.
 “ They shall be consumed by famine, and devoured *by birds*,
 “ And by * bitter destruction.
 “ I will also send the teeth of beasts upon them,
 “ With † the poison of serpents of the dust. Deut. xxxii. 23, 4.
 “ But Habakkuk is more excellent than either, when he speaks of Jehovah
 “ about to conquer his enemies :
 “ Before him went the pestilence ;
 “ *Birds* followed his footsteps :
 “ that is, birds certain of their prey. Isaiah is somewhat more copious ;—but
 “ so as not to make express mention of birds, and, as it were, of guests.
 “ Jehovah hath a sacrifice in Bozrah,
 “ And a great slaughter in the land of Edom.
 “ Wild goats shall fall down with them,
 “ And bullocks together with bulls.
 “ Their land shall be drenched with blood,
 “ And their dust shall be made gross by fat.
 “ Ezekiel, embracing in his mind all these particulars and more, as none can
 “ doubt, and studious to imitate the whole of them without the omission of any
 “ one, did not use the very images which were supplied, but, as he was luxu-
 “ riant in a singular richness of genius, amplified them with new fictions, and
 “ made them in some degree novel, and his own, by exhausting in his poetry every
 “ thing likely to happen in a great slaughter. For, first, when he foretels the
 “ slaughter of Magog, c. xxxviii, xxxix, he sees the fields covered with as much
 “ warlike preparation and as many arms as are sufficient fuel to the Israelites for
 “ seven years : he sees the place destined for the sepulchres of the dead, which
 “ from that circumstance was to have an everlasting name ; and the name is
 “ recorded by him : he relates the manner of marking where unburied carcases
 “ lay ; he finishes all the supplemental decorations, all the sportive fancies of
 “ the painter, so that he seems scarcely willing to leave any thing to the
 “ imagination of the reader, or untouched by his own pencil : and he after-
 “ wards subjoins the following passage, which is bold, and, in some degree
 “ original :

* Pestis que atrocissimæ. J. D. Michaelis.
 † Iracundiamque. Id.

“ original : c. xxxix. 17—20. “ Here I seem to read a poet that will not
 “ easily dismiss whatever figure or fiction he has conceived in his mind ;
 “ and who thinks that whatever can with probability be added to the picture is
 “ necessary to his poem : and who, for this very reason, approaches nearer to
 “ poets of mediocrity than to those of the first rank, because he omits nothing
 “ that is beautiful. But see how the author of the Apocalypse, himself a
 “ perpetual imitator, born with a more divine genius, and in whose profe-
 “ poem (if I may so call it) every thing receives a splendour, has contracted
 “ these images of Ezekiel^b : c. xix. 17, 18 : a writer in this respect also a
 “ masterly one, that he has placed these words before battle was given, thus
 “ encreasing the expectation of the reader, and expressing a certainty of victory :
 “ almost as historians have related, and have considered it as ominous, that
 “ eagles, presaging destruction, have accompanied armies destined to total over-
 “ throw.

“ But Ezekiel does even more ; he is so delighted with this image, so intent
 “ on the trackless spots of the muses worn by no foot, that he assigns to birds
 “ trees, which he uses as emblems of empires, and places the shades of them
 “ in the seats of the infernal regions : which is new, and certainly unattempted
 “ by the biblical poets.

“ Upon his ruin dwelt all the fowls of the heavens ;
 “ And upon his branches were all the beasts of the field :
 “ To the end that none of all the trees by the waters
 “ Exalt themselves for their stature,
 “ Neither set their top among the thick boughs ;
 “ ⁱ Neither the oaks stand up in their height,
 “ Nor any *trees* that drink water :
 “ For all of them are delivered to death,
 “ Unto the lower parts of the earth

“ In

^a See the quotation p. xvi. Bishop Lowth followed Michaelis in suggesting this example. The comment on Isaiah was published in 1778 ; and Michaelis's notes on the Hebrew prelections were reprinted at Oxford in 1763.

^b Quoted above, p. xvii.

ⁱ The learned critic reads as the text now stands ; and paraphrases thus : *illasque adorant reliquæ bibentes aquam.* [Nomen est poeticum arborum.]

“ In the midst of the fons of mortal man,
 “ Unto them that go down to the pit.—
 “ At the sound of his ruin I made the nations to shake,
 “ When I brought him down to the grave
 “ With them that go down to the pit :
 “ And all the trees of Eden,
 “ The choice and best of Lebanon,
 “ *Even* all that drank water,
 “ Were comforted in the lower parts of the earth.
 “ They also went down with him to the grave,
 “ To them that were slain by the sword. C. xxxi. 13—17.

“ In this passage, though we easily admire the novelty of the fiction, the variety
 “ of manifold art, and the fruitfulness of the writer’s genius, yet we shall not
 “ be struck by sublimity.

“ I almost forgot to mention that Ezekiel lived at a time when the glory and
 “ majesty of the Hebrew tongue began to fade, and a silver age to succeed a
 “ golden one; which in a short interval was to bring on an iron one. If we
 “ compare him with the Latin poets of Rome in her decline, we shall find a
 “ similar old age of the poetic faculty gradually creeping on in very different
 “ nations.”

To explain the character of the prophet Ezekiel still more distinctly, I shall
 add to these testimonies the sentiments of the learned Professor Eichhorn, in his
 introduction ¹ to the Old Testament.

§. 545¹. “ Ezekiel is distinguished by much originality.—He commonly
 “ gives his relations in prose, and adds dignity to them by lively fictions of his
 “ inexhaustible imagination :—he creates great artificial images, and, by such
 “ means, new worlds: he passed his youth in his mother country :—here
 “ he gathered materials for his poems, which his rich imagination afterwards
 “ created.

d

“ §. 547.

¹ 3 vol. 8°. Leipsc. 1783.

² Of the third volume.

“ §. 547. The two * first visions are so accurately polished, and demanded so much art to give them their last perfection and proportion, that they cannot possibly be an unpremeditated work. And if, according to the commonly received opinion, they were publicly read by Ezekiel as we read them now, he must have seriously designed them as a picture, and finished them in form. The intention of his visions might make this necessary. He designed, no doubt, to make deep impressions at first upon the people whom he was to guide, and, by highly labouring the divine appearances, to open their ears for his future oracles and representations. The more complete, sublime, and majestic the divine appearances were which he represented, the deeper veneration was impressed on the mind towards the prophet to whom such high visions were communicated. Most of the parts which compose Ezekiel, as they are generally works of art, are full of artificial and elaborate plans.

“ §. 548. The peculiarities of language in the first chapter are to be found in the middle and at the end of the book. The same enthusiasm, which in the beginning of his prophecies produced the magnificent divine appearances, must also have built the temple of God at the conclusion. As in the beginning every thing is first proposed in high allegorical images, and afterwards the same ideas are repeated in plain words; thus also, in the middle and at the end, in every piece allegorical representation is succeeded by literal. Throughout the style is rather prose than verse; and rough, hard, and mixed with the Chaldee.

“ §. 549. The division of Ezekiel into two parts has been adopted by several writers. They continue the former part to the xxxixth chapter; and consider the last nine chapters from the xlth as a separate book. This division is possible. From the xlth chapter a new elevated scene commences. Before there was nothing but oracles full of misfortunes, of punishments, of death, and ruin; visions concerning the destruction of the government, and concerning the flight and state of the last king; and pictures of the universal corruption, idolatry, and superstition of Israel. From the xlth chapter a new temple rises before the eyes of the holy Seer, he walks round about it in Palestine, he measures the city and country for their new inhabitants, he

“ orders

* C. i.—vii. viii.—xi.

“ orders sacrifices, feasts, and customs. In short a Magna Charta is planned
 “ for priests, kings, and people, in future and latter times. Lastly, from hence
 “ prosaic expression predominates: at least, the prophet elevates himself by
 “ poetical colouring much more rarely than before.

“ §. 550. A generally acknowledged character of Ezekiel is, that he minutely
 “ distinguishes every thing in its smallest parts. What the more ancient
 “ prophets brought together in one single picture, and to which they only
 “ hinted, and what they explained with the utmost brevity or shewed only from
 “ one side, that he explains and unfolds formally, and represents from all
 “ possible sides.

“ Another character, and a principal one, which distinguishes his oracles is,
 “ —that no other prophet has given so free a course to his imagination.—Almost
 “ every thing is dressed in symbolical actions, in fables, narrations, allegories,
 “ or in the still higher poetry of visions. And as they are very complicate,—
 “ there resound from all sides complaints of darkness.—Whoever can look on
 “ these things with the eye of an eagle, and is not disturbed from the principal
 “ object by what is not essential;—he alone is able to comprehend the sense of
 “ the whole composition, and he scarcely conceives how any one can complain
 “ of obscurity. Meanwhile, how different soever the species of composition
 “ are which he hazards, they are all worked out in the same general form.
 “ What he represents in one image, picture, or vision, in allegory, parable,
 “ or narration, is explained in a short speech, which God, who is at his right
 “ hand, enables him to pronounce.

“ §. 551. It is evident that he has shewn an inexhaustible imagination,
 “ and power of invention, throughout all the pages of his book. He uses all
 “ sorts of prophetic poetry, to appear always great and magnificent: and it
 “ cannot be denied that he has given all kinds of excellent pieces both in
 “ design and execution. Particularly, he is so used to extasies and visions,
 “ that he adopts the language proper to these even where he has no visions
 “ to describe.

“ If the dress of vision fitted any prophet, it was certainly Ezekiel: he was
 “ even naturally led to it by his situation, and by the subjects which he was

“ to represent. He was to describe, and foretel to his fellowcaptives, several
 “ facts which happened in Palestine, in Jerusalem, and in the king’s palace.
 “ A narration and description in simple prose could not possibly suit a prophet :
 “ he must give his objects the requisite prophetic dignity by a particular dress.

“ He therefore brought the scene of events nearer : for this purpose he chose
 “ high extasies, such as the Greek and Roman poets pretended to in their
 “ flights of enthusiasm : the hand of Jehovah came upon him, and carried him
 “ to that place where what he intended to propose to his countrymen in their
 “ exile might be seen and considered. All extasies, in my opinion, are nothing
 “ but dresses, nothing but poetical fictions : and a poet of another age, and of
 “ another tone, of an inferior imagination and poetical endowments, would
 “ have given the same ideas quite another dress.

“ Accustomed to this kind of poetry,—he represented the restitution of the
 “ Jewish state in a sublime vision : his imagination placed him upon graves,
 “ where he stood on decayed bones of the dead. He saw how the graves
 “ opened, the bones were clothed with flesh, and the dead came forth
 “ by a new creation. Could there be a more lively fiction for this case ?
 “ Another poet would have represented the restoration of the Jews in simple
 “ words, and would have only compared it to a resurrection, or given it some
 “ other ornamental delineation. To view this intuitively in an example,
 “ compare Ezek. xxxvii. 1—14, and Isaiah xxvi. 19 :

Thy dead shall live, their dead bodies shall rise :
 Awake, and sing, ye that dwell in the dust :
 For thy dew is as the dew of herbs ;
 And the earth shall cast forth the mighty dead.

“ And however numerous the fictions of Ezekiel are, they all appear in a
 “ magnificent dress, and each in its peculiar splendid one. Lustre shines in him
 “ on every side. And if the poet has here and there overloaded his subject
 “ with ornaments, we shall be unable to refuse our admiration to his genius,
 “ notwithstanding these defects.

“ The first part of his book may be an instance. The barren genius of
 “ Moses was gone, when God appeared only in a fiery bush in the wilderness :
 “ and,

“ and, as the world improved in cultivation, a more luxuriant one succeeded in
 “ his place, which in process of time demanded wonderful figures and giant-
 “ forms, that the representation of the divine appearance might please.
 “ Ifaiah had already appeared in a higher style than Moses. To him God
 “ manifested himself in the pomp of an oriental king; and ¹ this piece makes a
 “ strong impression by its unity, and gains on us by elevated simplicity, majesty,
 “ and dignity. But Ezekiel differs widely. Before him stands the chariot-
 “ throne of God with wonderful forms. He summons all the pomp that nature
 “ and art can furnish, he abundantly employs fiction and composition, to give
 “ his divine appearance dignity, elevation, and majesty, and thus to make a
 “ suitable impression. The whole creation must lend him its most noble forms.
 “ Men, oxen, lions, and eagles support the throne. The Hebrew history must
 “ furnish all its wonderful scenes, to surround the chariot-throne with the
 “ greatest pomp imaginable. I admire the master-hand of the artist, who knew
 “ how to compose in such a manner. I am astonished at the richness of his
 “ imagination that could give dignity to all the exalted scenes of the Hebrew
 “ history, and could combine them in one body. But, notwithstanding this,
 “ the scene in Ezekiel is far from making the same deep and heart-striking
 “ impression with that of Ifaiah. A short view of the whole in Ifaiah does
 “ wonders: in Ezekiel the prospect is dispersed; and, as it is not rounded,
 “ it astonishes rather than impresses. In Ifaiah there is a majestic silence,
 “ which is only interrupted by the heavenly ^m cry of the seraphs: in Ezekiel
 “ the noise of the restless wheels and moving wings confounds us. In Ifaiah
 “ the eye is delighted with artless majesty: in Ezekiel it is consumed by the
 “ brightness of the fire which shines round about the chariot-throne.

“ It almost seems that the poet himself felt the hurtful consequences of his
 “ ample representations; and that he endeavoured to prevent them by first
 “ giving a general sketch, and then every thing more determinate and in detail.
 “ But I doubt whether he has thus prevented them. This method is rather
 “ productive of another hurtful consequence; that he occasionally seems
 “ to correct himself, but really does not; that he occasionally seems to retract
 “ something, which, when accurately considered, is not the fact.

“ The

¹ Ifai. vi.

^m Ifai. vi. 3.

“ The author of the Revelation, whose poetry is in the same style with that
 “ of Ezekiel, and full of imagination, for the most part has avoided the rocks
 “ on which his predecessor stranded; and, for the most part, has happily cut
 “ off the wild shoots of a heated imagination. He also has fictions of wonders
 “ and giant-forms: but he has produced them only so far as to give the reader a
 “ full image before his eyes; he does not pursue them minutely,—and he does
 “ not distract or pain his reader.

“ But as Ezekiel describes, designs, paints, and exhausts all minutiae, he
 “ sometimes injures his poems. According to my feeling, he should have
 “ broken off after he had given the chariot-throne restless wheels, and Cherubim
 “ full of living motions; but, as he continues to describe the motion of the
 “ throne by his wonderful forms, he makes unpleasing impressions.

“ Even where these consequences do not arise from the prolix details of the
 “ prophet, he is misled by them to other faults which are equally striking.
 “ They sometimes carry him to things which are unnatural. Thus he has acted
 “ against nature in “slaying what is not food. How much superior is * Isaiah
 “ in a similar representation! And should not the great profusion of learning
 “ in the † elegy and funeral lamentation over Tyre, when she was destroyed,
 “ be quite removed from such a piece?

“ On the contrary, it was a happy invention that his lofty poems are some-
 “ times interrupted by short speeches. They are not only useful for the
 “ illustration of his symbols, but also for the repose of the mind. By this
 “ change his readers are agreeably entertained; and their imagination finds
 “ resting places, so as to soar more easily after the imagination of the poet.

“ Ezekiel therefore remains a great poet, full of originality, notwithstanding
 “ all his faults: and, in my opinion, whoever censures him as if he were only
 “ an imitator of the old prophets, can never have felt his power. He must not
 “ in general be compared with Isaiah, and the rest of the old prophets. Those
 “ are great; Ezekiel is also great: those in their manner of poetry, Ezekiel
 “ in

‡ C. xxxix. 18. 20.

‡ C. xxxiv. 6.

† C. xxvii.

“ in his ; which he had invented for himself, if we may form our judgements
 “ from the Hebrew monuments still extant.

“ The ideas which he has in common with them are general ideas, which
 “ none of the ancient prophets took out of their own stock, but probably from
 “ Moses, the prototype of the Hebrew poets and prophets.—Faithless Israel is
 “ with him a shameless harlot ; as with Isaiah and other prophets : and was
 “ not the origin of this representation already in Moses ?

“ In many poems, as far as we can discern, he is really new. The great
 “ piece of Gog and Magog is his own : the chariot-throne of God is his
 “ invention : the pleasing rainbow over the bright fire of God, to fortify the
 “ eye of the seer half-consumed by it, is his creation.”

My own judgement on the distinguishing character of Ezekiel will naturally be expected, after so ample a detail of the sentiments which others have entertained on that subject. I do not consider him as the framer of those august and astonishing visions, and of those admirable poetical representations, which he committed to writing ; but as an instrument in the hands of God, who vouchsafed to reveal himself, through a long succession of ages, not only in ^a divers parts constituting a magnificent and uniform whole, but also in divers manners, as by a voice, by dreams, by inspiration, and by plain or enigmatical vision. If he is circumstantial in describing the wonderful scenes which were presented to him in the visions of God, he should be regarded as a faithful representer of the divine revelations for the purpose of information and instruction ; and not as exhausting an exuberant fancy in minutely filling up an ideal picture. It is probable that Buzi, his father, had preserved his own family from the taint of idolatry ; and had educated his son for the priestly office in all the learning of the Hebrews, and particularly in the study of their sacred books. Josephus says that he was a youth at the time of his captivity ; and his first revelation was made to him only five years after that period. This is a season of life when a fervour of imagination is natural in men of superior endowments. His
 genius

^a Πολυμερής. Hebr. i. 1. So Aristotle speaks of μία πράξις πολυμερής. Poet. §. 23.¹

¹ Παις, יעק. Josiah is so called when he was sixteen years of age. 2 Chron. xxxiv. 3.

genius led him to amplification; like that of Ovid, Lucan, and Juvenal, among the Roman poets: though he occasionally shews himself capable of the austere and concise manner; of which the viith chapter is a remarkable instance. But the divine spirit did not overrule the natural bent of his mind. Variety is thus produced in the sacred writings. Nahum sounds the trumpet of war, Hosea is sententious, Isaiah sublime, Jeremiah pathetic, Ezekiel copious. This diffuseness of manner in mild and affectionate exhortation, this vehement enlarging on the guilt and consequent sufferings of his countrymen, seems wisely adapted to their capacities and circumstances; and must have had a forcible tendency to awaken them from their lethargy.

But let us descend to particulars. We sometimes find in Ezekiel that clear and flowing eloquence which Tully calls “genus orationis fufum atque tractum, et cum lenitate quadam æquabili profluens.” The reader may observe instances of this, c. v. 5—17. vi. xiv. xviii. xx. 1—44. xxxiii. 1—20. xxxiv. xxxvi.

But his manner of writing is never enervated: it is often strong and masculine. A perusal of the following passages will reward the lover of Hebrew composition: they are mostly instances of the true *διδωσις*, or exaggeration, which Quinctilian defines to be, *rebus indignis, asperis, invidiosis, addens vim oratio.*” c. xx. 45—48. xxi. 3—7. xxii. 2—16. 24—31. xxiii. 31—34. xxvii. 28—32. xxxv. 5, 6.

It is also evident that this prophet sometimes rises to the sublime. Let the truth of this assertion be tried by a few examples:

When I shall send upon you the evil arrows of famine. C. v. 16.

The king shall lament himself, and the prince shall be clothed with astonishment. C. vii. 27.

Thou therefore, son of man, prophesy,
And smite thine hands together;

And

[De oratore. ii. xv.

† Inst. orat. vi. 2.

And bring the sword twice, yea, bring it thrice :
 It *is* the sword of the slain ;
 The sword of great slaughter ; it entereth into their chambers.
 That *their* heart may melt, and *their* overthrow may be multiplied,
 I have set the terror of the sword against all their gates.
 Ah ! *thou that art* prepared for glittering, *that art* furnished for slaughter,
 Get thee different ways, go to the right hand, go to the left hand,
 Whithersoever thine edge is set.
 I also will smite mine hands together,
 And I will cause my fury to rest upon thee :
 I Jehovah have spoken *it*. C. xxi. 14—17.

Lo, I am against thee, O Tyre ;
 And I will cause many nations to come up against thee,
 As the sea causeth his waves to come up. C. xxvi. 3.

Thy rowers have brought thee into great waters :
 The east wind hath broken thee in the heart of the seas. C. xxvii. 26.

Lo, I *am* against thee, Pharaoh king of Egypt ;
 The great dragon that lieth in the midst of his rivers,
 That faith, “ My river *is* mine own, and I have made *it for* myself.
 C. xxix. 3.

At Tahapanes the day shall be darkened ;
 When I break there the yokes of Egypt,
 And *when* the pride of her strength shall cease in her.
As for her, a cloud shall cover her,
 And her daughters shall go into captivity. C. xxx. 18.

Thus saith the Lord Jehovah :
 In the day when he went down to the grave,
 I caused the deep to mourn, I covered *it*, for him ;
 And I restrained the floods thereof, and the great waters were stayed ;
 And I clothed Lebanon with black for him,
 And all the trees of the field fainted for him. C. xxxi. 15.

Thou shalt go up, as a storm cometh ;
 Thou shalt be as a cloud to cover the land. C. xxxviii. 9.

If this is the old age of the Hebrew language and composition, it is a firm and vigorous one ; and should induce us to trace its youth and manhood with the most assiduous attention.

THIS LANGUAGE is of very remote antiquity, and of a most curious structure ; it abounds in those nerves of language, verbs and substantives ; it occasionally furnishes the * onomatopœia ; its roots often express the leading † quality of the derivative ; and it is singularly concise, forcible, and majestic.

The defects commonly imputed to it are its want of copiousness, its want of perspicuity, and its want of culture and elegance.

It undoubtedly was not the language of a people famed for commerce, arts, and learning ; of an extensive country, or powerful empire : the usual sources
 from

* As חתת to be broken, ילל to howl, נדד to bray, פוח to blow, פעה and צעק to cry out, רעע to break, רעם thunder, רעש to shake, שאנ to roar, שאף to pant, תפף to beat the tabret. &c.

† From the many instances which present themselves, I shall select the names for *idols* or *images* ; from which the copiousness of the Hebrew language in some respects may also appear.

1. אים an idol, because it is worshipped with *terror*, or occasions *terror* to its worshippers.
2. אלל an idol, because it is a thing of *nought* ; or from אלה or אלל to *lament*, as it is the cause of *lamentation*.
3. גלול an idol, from its polluting filthy nature : גלל signifying *convolutio stercoris humani*.
4. חמם an image, supposed to be that of the sun, from חם to *be hot*.
5. מצבה an image, from יצב, in Hiphil, to *set up*.
6. סמל an image. Arab. *pacem fecit*.
7. עצב an idol, from עצב to *grieve*, because it occasions *grief*.
8. פלץ an idol, from פלץ to *tremble*, because it is worshipped with *trembling*, or occasions *trembling* to its worshippers.
9. פסל an image, from פסל to *engrave*.
10. ציר an idol, from צור to *straiten*, to *distress* ; because it *straitens* and *distresses* its worshippers.
11. צלם an image, from the Syriac verb *imagine expressit*.
12. שכיה, משכית, an image, from the Arabic root *similis fuit*.
13. שקץ, an idol, from שקץ to be *abominable*.
14. תרפ, an image, probably of a man.

from which languages have derived their copiousness and polish. The Hebrews inhabited a narrow territory; and their religious rites were intended to exclude them from intercourse with the idolatrous nations which surrounded them. But it must be observed that the remains of this language are comprehended in one volume; ample indeed, and greatly diversified as to its matter and style, but of very inconsiderable bulk when compared with the Greek and Roman writings which have escaped the wreck of time. Hence it follows that we are not acquainted with its full extent. If the book of ^a Jasher, and of ^b lamentations, all the odes ^c of Solomon, and all his ^c writings on natural history, were now extant; if the larger ^d annals of the kings of Judah and Israel, and the histories ascribed to several ^e prophets, had also been transmitted to us; the Hebrew tongue would have been enriched with many additional words and phrases, and many dark passages in the books which are preserved would have been placed in the clearest light. It is true, as ^f Le Clerc asserts, that there is a similar thread of narration, and much repetition of the same words and phrases, in the historical books of every age: but it is equally true that we find great variety in the manner and style of the poetical books, among which a large proportion of the prophetic writings is justly included.

On this supposed poverty of the Hebrew tongue let the reader weigh the opinion of an eminent judge; who appears to have studied the language as accurately, and to have understood it as intimately, as any modern critic.

“ As ^g to the nature of the language itself, which you say is the most barren
 “ of all languages; I take this to be a charge which you cannot prove. What,
 “ did the Hebrew writers then want words and phrases, to express properly
 “ and fully the subjects of which they treated? Far from it. I think, there
 “ might be produced from them examples of amplification set off with as great
 “ copiousness of expression, as from almost any authors whatever. And, in
 “ several instances, there are in ^h Hebrew as many synonymous terms and
 e 2 “ phrases

^a Josh. x. 13. 2 Sam. i. 18.

^b 2 Chron. xxxv. 25.

^c 1 Kings iv. 32, 33.

^d 1 Kings xiv. 19, 29.

^e See 1 Chron. xxix. 29. 2 Chron. ix. 29.
 xii. 15. xiii. 22. xx. 34. xxxii. 32. xxxiii. 19.

^f Diff. de lingua Hebraica, p. viii. prefixed to his comment on the Pentateuch.

^g Lowth's letter to Warburton. 2d ed. Lond. 1766.

^h See Carpzovii Critica sacra. P. i. C. v. S. 4.

“ phrases to express the same ideas, as perhaps can be produced, in a like
 “ number of instances taken at pleasure, even in the Greek language itself.

“ Your Lordship enters further into this subject in another place ; which I
 “ shall therefore consider.

“ *Amant Hebræi*, says Grotius, as you ¹ quote him, *verborum copiam ; itaque*
 “ *rem eandem multis verbis exprimunt*. He does not tell us the reason ; but your
 “ Lordship is so good as to supply it. *It arises from the narrowness of the Hebrew*
 “ *language, which is the scantiest of all the learned languages of the east : for when*
 “ *the speaker's phrase comes not up to his ideas, as in a scanty language it often will*
 “ *not, he naturally endeavours to explain himself by a repetition of the thought in*
 “ *other words ; as he whose body is straitened in room is never relieved but by a con-*
 “ *tinual change of posture*. A reason so very refined, that I must suspect it has
 “ no good foundation. *The Hebrews are fond of a copiousness of words ; and*
 “ *therefore express the same thing in many words : or, as you very rightly explain*
 “ *it, by a repetition of the same thought in many words*. Now I think they would
 “ never have been able to satisfy this their fondness for a copiousness of words,
 “ by repeating the same thought in other words ; unless they had at command
 “ different words, to express the same thought in : that is, unless their lan-
 “ guage had been copious, and had abounded in synonymous or parallel ex-
 “ pressions. For example : the general subject of the cxixth psalm is the
 “ blessedness of keeping the law ; which is pursued through twenty-two alpha-
 “ betical stanzas, of eight distichs each, with much sameness of thought, but
 “ great variety of expression. Instead of twelve or fourteen synonymous terms
 “ to express the Law, and at least four times as many parallel phrases to express
 “ the keeping of it ; if you reduce the psalmist to a single term or two, you
 “ strike him dumb : be he ever so fond of pleonasm, and ever so eager to
 “ express himself copiously, he will neither be able to attain, nor so much as to
 “ testify, his desire, unless you give him his free range in the natural copious-
 “ ness of his language. Can it then possibly be ascribed to the narrowness of
 “ his language, that the psalmist repeats his thought so often in other words ?
 “ to his inability, and at the same time his eagerness, to express himself to his
 “ satisfaction, that he so often changes his posture ? On the contrary ; do we
 “ not

¹ Divine legation. B. iv. Sect. 4.

“ not evidently see, that he sets out with a formed design of amplifying his subject to a surprising extent, upon a plan, that necessarily required a hundred and seventy-six distichs, upon almost the same thought, and in confidence of an ample stock of words and phrases to carry him through it ? This manner of repeating the same thing in synonymous or parallel terms prevails throughout the Hebrew poetry ; and is a principal characteristic of the poetical style. The character of the poetical style in general must arise from the nature of the language ; and the pleonastic character in particular must arise from the abundance of parallel terms and phrases in the language.”

The next charge brought against the Hebrew tongue is its obscurity.

Le ^b Clerc argues that, in the Hebrew scriptures, penury of words begets ambiguity ; because, “ when proper expressions are wanting, figurative ones must be used, or generic terms must be applied to many particulars of a different nature. Thus it becomes difficult to distinguish the literal sense from the metaphorical ; and to ascertain the various significations comprehended under the same general word.”

So great is the number and so nice are the differences of sensible objects, and so active is the human mind in reflecting on its own operations and in combining a variety of abstract notions, that language must necessarily labour to furnish distinct appellations for every archetype in the vast storehouses of nature and intellect. Tully ¹ therefore observes very justly that metaphor was the offspring of necessity ; though it was afterwards recommended by the pleasure and delight which the mind takes in contemplating such analogies. But the nature of things, and the genius of a particular language and people, will usually determine, with sufficient accuracy, whether words are figuratively applied or not : and, where the figure is allowed, it is an acknowledged rule of criticism not to urge the similitude too far. Those who are conversant in the scriptures will observe a great daringness in metaphorical language. Due allowances must be made for these flights : they must be attributed to the glowing imagination of eastern writers : and attention must be given to the comparisons which the
learned

^b Diff. de ling. Hebr. p. ix.

¹ De oratore. iii. 38.

learned have drawn between the ardent expressions of the Hebrews and Arabs, whose manners and climate bear a great resemblance.

With respect to general terms, it is a remark applicable to all languages that * words put on different significations as they are joined with others: and that the series of the discourse commonly serves to limit such words with due precision.

Le Clerc proceeds thus: “ If we consider the various senses of the undeclinable particles, and the confusion of almost all the tenses in the verbs, and “ add to these the perpetual changes of genders, numbers, and persons; the “ perspicuity of the Hebrew tongue will not be matter of boast. Read Noldius “ on the Hebrew particles, and Glassius’s sacred grammar, books well known “ to all and deservedly commended; and, when these have been examined, it “ will appear even to the pertinacious that perhaps no tongue is more full of “ ambiguity and obscurity than the Hebrew.”

The significations of the Hebrew particles are often needlessly multiplied. They constitute a great nicety in the sacred language; which is true of the particles in * Greek, and even in English: but it is a nicety which yields to penetration and industry. A disquisition into the force of what grammarians call the preter and future tenses of the Hebrew verbs is also curious and subtle. But the exigentia loci, the ancient translators, and the most judicious and learned commentators and philologists, afford ample assistance on this subject. The difficulties respecting these and other modifications of the Hebrew verb are allowed to be considerable; but no deep enquirer will assert that they are invincible. The potential mood, for instance, is not distinguished from the indicative by inflections peculiar to itself. But still the competent judge of the language is able to determine when the verb is used in this form, by attention to the context and to the use of certain particles. On the other hand, precision is given to the language by the feminine terminations of verbs in the preter and future
tenses

* Vid. Clerici art. crit. L. ii. sect. 1. c. v.

* See Devarius, Vigerus, and Hoogeveen on the Greek particles. The last work is contained in two large quarto volumes. In Johnson’s dictionary, *but* has 18 senses, *to* 31, and *for* 42.

tenſes and in the imperative mood, as well as in the participial forms. It is true that the enallages of genders, numbers, and perſons are bold and frequent: but they are rather unuſual than inexplicable; and naturally ariſe from the warmth and enthufiaſm which ſtill prevail among the eaſtern nations.

In another ¹work, Le Clerc gives additional reaſons why many things cannot be underſtood in the Hebrew tongue and in the books of the Old Teſtament. 1. Becauſe only one volume remains, and that of no great bulk; in which the genius and phraſeology of the whole language cannot be comprehended. 2. Becauſe in theſe books miſtakes of tranſcribers exiſt, which diſturb their ſenſe, and which, through negligence or difficulty in tranſcribing, corrupted the text before any verſions were made. 3. Becauſe there are very many words which occur once, or very rarely; and that in places where neither the nature of the thing nor the context ſhews in what ſenſe we ſhould underſtand them. 4. Becauſe, except the Moſaic rites and other cuſtoms appointed by divine authority, we either know not very many opinions of the Hebrews, or collect them from a few places by doubtful conjectures. 5. Becauſe we have a very ſhort compendium of their hiſtory; ſo that we are every where at a loſs. 6. Becauſe our ſurer aſſiſtances in overcoming theſe difficulties were furniſhed in thoſe ages when the Hebrew tongue had been long diſuſed, and was no otherwiſe known than by tradition among a few of the learned.

On each of theſe reaſons it is neceſſary to make a ſhort remark.

1. The Providence of God has preſerved to us ſo large a volume of the Hebrew ſcriptures, written by ſo many authors, on ſuch different ſubjects, and at ſuch diſtant periods of time, that our materials for acquiring the language may juſtly be called ample ones, that obſcurities affect only minuter parts, and that the curious enquirer is generally gratified in his reſearches though not always.

2. “The caſual errors of tranſcribers,” ſays ^mBiſhop Lowth, “may blemiſh parts; but do not deſtroy, or much alter, the whole. Important and fundamental doctrines do not wholly depend on ſingle paſſages; an univerſal har-
“mony

¹ Ars critica. P. i. c. iv. ſect. iii. §. 3.

^m Pref. to Iſaiah, p. lix.

“ many runs through the holy scriptures ; the parts mutually support each other, and supply one another’s deficiencies and obscurities. Superficial damages and partial defects may greatly diminish the beauty of the edifice, without injuring its strength, and bringing on utter ruin and destruction.”

3. There are very few words or phrases in the Hebrew scriptures of which a probable explanation cannot be given, either from the nature of the thing, or the context, or a comparison of the doubtful place with parallel ones, or the aid of the sister-languages, or the interpretations of the ancient translators : and our inability to solve such verbal difficulties in a manner altogether satisfactory will not affect our religious knowledge, or the regulation of our moral conduct.

4. The books of Moses contain an authentic system of the religious and political laws under which the Hebrews lived. The miscellaneous contents of their sacred writings largely explain their customs and opinions. Their own writers, since the volume of their sacred writings was completed, supply no small assistance on these subjects : and the accounts which historians and travellers give of the east, where manners continue unaltered through a course of ages, are a further source of most useful information.

5. The history of the Hebrews, though concise, is more authentic than that of any other ancient nation. Larger histories, both of that people and of the neighbouring kingdoms with which they had intercourse, would have been highly valuable and useful ; particularly, in shewing the completion of some prophecies by recording facts which we now assume without injuring the grand argument from this topic : but enough is written for the purpose of instruction and example in all ages of the church.

6. The Greek version, though no part of it is supposed to be earlier than two hundred and fifty years after the Babylonish captivity, at which time the Hebrew tongue ceased to be vernacular, may still represent very old manuscripts, or very correct copies of them. This observation may be extended to the Chaldee paraphrase of Jonathan, made about the time of Christ ; to the Syriac version, which is generally attributed to the first century ; to the imperfect Greek versions of Aquila, Symmachus, and Theodotion, who lived in the
second

second century ; and even to the Latin version of which Jerom was the author in the fourth century. The Æthiopic and Arabic versions are generally allowed to be translations from the Greek. The period which some learned men have assigned to the Æthiopic is the apostolical age. Saadias rendered the Pentateuch into Arabic about the year 900 of the Christian era. The other Arabic versions of the Old Testament are of an uncertain date. We also derive important assistance from the Masoretic punctuation ; from the grammars, lexicons, concordances, and commentaries of the later Jews, and from the more complete, learned, and judicious ones of modern times ; from that invaluable discovery, the text of the Samaritan Pentateuch ; and from that grand and highly useful undertaking, the collation of Hebrew and Samaritan manuscripts.

The difficulties in the Hebrew scriptures will be diminished in proportion as our external helps are multiplied ; and as these inestimable books are carefully studied by men who add to sagacity and judgement a large share of human learning, and that insight into the nature of language which arises from logical and critical enquiries, and from an acquaintance with the structure of the learned tongues and of the kindred oriental dialects. “ The Hebrew language, “ like others,” says “ a competent judge, “ has its ambiguities and anomalies ; “ (for where is there one that has not ?) yet it is in the main a regular and a “ beautiful language : like the works of God, at least in its original contrivance, “ wonderfully simple, and yet artificial ; and very intelligible to those who “ will be at the pains to study it.”

The last disparaging remark on the Hebrew language is, that it never received polish and elegance from a studious cultivation.

Whether we consider the historical style of Moses, or the “ orations and poems interspersed in his books ; he is the first of the Hebrew writers in point of excellence as well as antiquity. In him the Hebrew language attained its perfection at once ; as the Greek did, long afterwards, in the poetry of Homer, and in the prose of Herodotus. We cannot doubt but that succeeding writers

f

formed

^a Peters on Job. Dissert. p. xxviii. 2d ed.

^{*} See Gen. xlv. 18—34 : and the book of Deut. particularly c. iv. 1—40. vi. viii. x. 12—22. xxviii. xxix. xxx.

formed themselves by this great model ; and particularly the prophets who were trained in the ^p schools instituted by Samuel. Among these we find that the art ^q of music was cultivated ; probably because it was suited to the remarkable alternation which prevails in the Hebrew poetry : so that they were sister-arts, and might well flourish together. How far they pursued the other arts and disciplines which tend to polish and enrich a language, it is impossible to determine ; but it is hardy to assert, with Le Clerc, that they were neglected and despised. On the rhythm and harmony of the Hebrew language we are wholly unqualified to pass a judgement : and the pleasure which would naturally have arisen from these sources is irrecoverably lost. Strength appears to be its characteristic : but a strength by no means void of manly beauty. Nor can its graceful dignity be always perceived in a verbal translation ; which not uncommonly disguises the original, as much as a prosaic rendering would cast a veil over the beauties of Homer or Sophocles. However, various kinds of beauty will ever shine by their native splendour throughout the Hebrew scriptures.

We are often struck by the force and novelty of the eastern metaphor and periphrasis. The sword ^r *devours* flesh, and is made ^s *drunk* with blood ; the floods ^t *clap* their hands ; the vallies, covered with corn, ^u *shout* for joy and sing ; a fountain is an ^v *eye* of water, the Arabian gulph is the ^w *tongue* of the Egyptian sea ; a bird is ^x *the master of the wing*, the pupil is ^y *the daughter of the eye*, ^z *an arrow is the son of the quiver*, a spark is ^a *the son of the burning coal*, ^b *the most terrible destruction is the first-born of death*.

The peculiar conformation, or parallelism, of the sentences, is the grand artifice and principal characteristic of the Hebrew poetry ; and a copious source of exquisite embellishment. This subject is largely and ably discussed in Bishop Lowth's

^p 1 Sam. xix. 20.

^q 1 Sam. x. 5.

^r Deut. xxxii. 42.

^s Jer. xlvi. 10.

^t Ps. xcvi. 8.

^u Ps. lxxv. 13.

^v Gen. xlix. 22.

^w Isai. xi. 15.

^x Prov. i. 17.

^y Lam. ii. 18.

^z Lam. iii. 13.

^a Job. v. 7.

^b Job. xviii. 13.

* The passages marked with an asterisk occur in the prelections on the Hebrew poetry ; which may be considered as a storehouse of the beauties contained in the Old Testament.

Lowth's excellent treatise on the Hebrew poetry ; and in the very instructive preliminary dissertation prefixed to his comment on Isaiah. From the various examples of ornament and elegance which might be produced, I shall select a very few ; and those of that particular class, where the following clauses so diversify the preceding ones as to rise above them.

To bring him that is bound out of the dungeon ;
And them that sit in darkness out of the prison house. Isai. xlii. 7.

Who maketh a way in the sea ;
And a path in the mighty waters. *Isai. xliii. 16.*

O Jehovah my God, thou art very great :
Thou art clothed with glory and majesty. Pf. civ. 1.

Jehovah is a great God ;
And a great King above all Gods. Pf. xciv. 2.

Let the day perish wherein I was born;
And the night in which it was said, A man child is brought forth. Job iii. 3.

He forfook God that made him;
And lightly esteemed the Rock of his salvation. Deut. xxxii. 15.

He found him in a desert land,
And in the waste howling wilderness :
He led him about, he instructed him ;
He kept him as the apple of his eye. Deut. xxxii. 10.

My substance was not hidden from thee,
When I was made in secret,
And * curiously wrought in the lower † parts of the earth. Pf. cxxxix. 15.
f 2 Thy

* Wrought as embroidery, or needlework. Acupictus. Acupingendi artificium apud Hebræos dictum sanctuario. Præl. Hebr. viii.

Tua pinxit acus mirabile textum. Ib. xxix.

† *The lower parts of the earth* is a phrase equivalent to *here below*. Isai. xliv. 23.

Thy wrath lieth hard upon me ;
And thou hast afflicted *me* with all thy waves. Pf. lxxxviii. 7.

If Jehovah had not been on our side,
 When men rose up against us ;
 Then had they swallowed us up alive,
 When their anger was kindled against us :
 Then had the waters overwhelmed us,
 The stream had gone over our soul :
 Then the proud waters

עברו †. Hare. Had † gone over our soul. Pf. cxxiv. 2—5.

The comparisons in the Hebrew scriptures are apt, elegant, and magnificent.

* The heavens shall be rolled up as a scroll :
 And all their host shall fade,
 As the leaf falleth from the vine,
 And as the falling *fig* from the figtree. Ifai. xxxiv. 4.

* The land staggereth greatly, as a drunkard ;
 And moveth herself, as a lodge for a night. Ifai. xxiv. 20.

Nebuchadnezzar shall array himself with the land of Egypt, as a shepherd
 arrayeth himself with his garment. Jer. xliii. 12.

● Lament, as a bride, girded with sackcloth,
 For the husband of her youth. Joel i. 8.

* I will be as the dew to Israel :
 He shall blossom as the lily :
 And he shall strike his roots as Lebanon :
 His suckers shall spread,
 And his glory shall be as the olive tree,
 † See Chald. And his smell as † frankincense. Hof. xiv. 5, 6.

As

* As an eagle stirreth up her nest,
Fluttereth over her young ones,
Spreadeth abroad her wings, taketh them,
Beareth them on his pinions ;
So Jehovah alone did lead him,
And *there was* no strange god with him. Deut. xxxii. 11, 12.

* As the rain cometh down,
And the snow from the heavens,
And returneth not thither ;
But watereth the earth,
And maketh it bring forth, and spring up,
That it may give seed to the sower, and bread to the eater :
So shall my word be which goeth forth from my mouth ;
It shall not return unto me void,
But it shall accomplish that which I have desired,
And prosper that for which I have sent it. Isai. lv. 10, 11.

As when the lion roareth,
Even the young lion, over his prey ;
Though the whole company of shepherds be called forth against him,
He will not be afraid because of their voice,
Nor abase himself because of their multitude :
So shall Jehovah *God* of hosts come down to fight
For mount Sion, and for the hill thereof. Isai. xxxi. 4.

When the metaphorical style is continued, that species of writing arises which rhetoricians call allegory. I have already quoted one of Ezekiel's ' allegories, as an example of his poetical beauties. There is a well known ' allegory in the psalms, which is deservedly admired for its happy adjuncts, and for the natural manner in which it gradually passes from the figurative to the literal style.

* Thou didst bring a vine out of Egypt ;
Thou didst cast out the heathen, and plant it.

Thou

Thou didst prepare *a place* before it,
 And didst cause it to take deep root ; and it filled the land.
 The hills were covered with its shadow,
 And its boughs *were like* the goodly cedars.
 She sent forth her branches to the ‡ sea,
 And her young shoots to the ‡ river.
 Why hast thou *then* broken down her hedges,
 So that all who pass by the way pluck her ?
 The boar out of the wood wasteth it,
 And the wild beast of the field devoureth it.
 Return, we pray thee, O God of hosts,
 Look down from heaven, and behold,
 And visit this vine ;
 And the stock which thy right hand hath planted,
 And the † son of man whom thou madest strong for thyself.
It is burnt with fire, *it is* cut down :
 They perish at the rebuke of thy countenance. Pf. lxxx. 8—16.

† See versions
and MSS.

The prophet Nahum thus exults over the fall of Ninevah ; whose king had lately taken Samaria, and carried the ten tribes of Israel into captivity :

“ Where *now is* the habitation of the lions,
 “ And that *which was* the feeding-place of the young lions ?
 “ Whither the lion and the lioness went,
 “ And the whelp of the lion ; and none made them afraid.
 “ The lion tare for his whelps,
 “ And strangled for his lionesses ;
 “ And filled his dens *with* prey,
 “ And his habitations with rapine.” Nah. ii. 11, 12.

Fable and parable are akin to allegory. The most ancient fable is that which Jotham addressed to the Shechemites, when his brother Abimelech, the son of Gideon by a bondmaid, was appointed king of Shechem, after he had *hired vain and light persons* to slay his brethren.

“ The

‡ The Mediterranean sea, and the river Euphrates, were the promised boundaries of Palestine, if the Israelites *had* faithfully served God. Deut. xi. 24. Josh. i. 4.

“ The trees went forth to anoint a king over them: and they said to the olive-tree, Reign thou over us. But the olive-tree said to them, Should I leave my fatness, wherewith by me gods and men are honoured, and go to be promoted over the trees? And the trees said to the fig-tree, Come thou, *and* reign over us. But the fig-tree said to them, Should I leave my sweetness and my good fruit, and go to be promoted over the trees? Then said the trees to the vine, Come thou, *and* reign over us. And the vine said to them, Should I leave my wine, which cheereth gods and men, and go to be promoted over the trees? Then said all the trees to the bramble, Come thou, *and* reign over us. And the bramble said to the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come forth from the bramble, and devour the cedars of Lebanon.”

Judg. ix. 8—15.

Another elegant fable occurs in the historical books of the Old Testament. When Amaziah, king of Judah, provoked Jehoash, king of Israel, to war, the monarch of the more powerful state returned him this proud answer: “ The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter unto my son to wife: and there passed by a wild beast that *was* in Lebanon, and trod down the thistle.” 2 Kings xiv. 9.

Every reader must have been affected by the parable which Nathan uttered to David, when that great king had taken Bathsheba, the wife of Uriah, and had caused the death of his virtuous and magnanimous servant at the siege of Rabbah. “ There were two men in one city; the one rich, and the other poor. The rich *man* had exceeding many flocks and herds: but the poor *man* had nothing save one little ewe lamb, which he had bought and nourished up: and it grew up together with him and with his sons: it ate of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that came unto him; but took the poor man's lamb, and dressed it for the man that came unto him.” 2 Sam. xii. 1—4.

Very

† Hebr. *to be waved*, or, *to wave myself*.

Very beautiful parables occur in the 'prophetical writings. I shall produce an example of one from Ifaiah.

- 1 § I will sing now [a song] concerning my beloved,
 A song on my beloved concerning his vineyard.
 My beloved had a vineyard
 On a high and fruitful hill.
- † Or, *dug it*. 2 And he † fenced it round, and gathered out the stones thereof,
 And planted it with the choicest vine,
 And built a tower in the midst of it,
 And also hewed out a lake therein:
 And he looked that it should bring forth grapes,
 But it brought forth loathsome *berries*.
- 3 And now, O inhabitants of Jerufalem and men of Judah,
 Judge, I pray you, between me and my vineyard.
- 4 What could have been done more to my vineyard,
 That I have not done unto it?
 Wherefore, when I looked that it should bring forth grapes,
 Brought it forth loathsome *berries*?
- 5 But come now, I will declare unto you
 What I will do to my vineyard.
 I will take away the hedge thereof, and it shall be wafted;
 I will destroy the wall thereof, and it shall be trodden down.
- 6 And I will make it a desolation;
 It shall not be pruned nor digged;
 But there shall come up briers and thorns:
 I will also command the clouds,
 That they rain no rain upon it. Ifai. v. 1—6.

Many

^s Ezek. xix. 2—9. 10—14. xxix. 3—5. xxxi. 3—14. xxxii. 2—6.

§ In the two first lines the prophet Ifaiah addresses himself to his beloved countrymen. Then follows a parabolical song, in which the case is supposed among men. Men, in such circumstances, would express disappointment and displeasure. Judge then, says God, v. 3, what I should do, in similar circumstances, with respect to my people.

It is observable, that according to *ó*. Ar. and Chald. God is introduced speaking at the third line. For the verbs are read in the first person, *I fenced &c. I looked*.

Or the six verbs may have this force: *And one fenced it round*: that is, *And it was fenced round &c. And it was expected that it should bring forth grapes, &c.*

Many passages in the Hebrew scriptures are animated by the apostrophe.

* Judah *is* a lion's whelp.

From the prey, my son, thou art gone up.

He stoopeth down, he coucheth, as a lion,

And as a lions : who shall rouse him up? Gen. xlix. 9.

|| See Samar. * They have corrupted themselves, || *they are* not his, *they are* blemished sons ;

They are a perverse and crooked generation.

Do ye thus requite Jehovah,

O foolish nation, and not wise?

Is not he thy father that bought thee?

Did not he make thee and fashion thee? Deut. xxxii. 5, 6.

The prosopopœia is very frequent in the sacred poetry : of which figure there are ^b two kinds ; one, when inanimate things are personified ; another, when a probable speech is attributed to a real person.

* Canst thou fend forth the lightnings, that they may go,

And say unto thee, Here we *are* ? Job xxxviii. 35.

* Ho ! sword of Jehovah !

How long wilt thou not be quiet ?

Put up thyself into thy scabbard, rest, and be still.

How can it be quiet, since Jehovah hath given it a charge ?

Against Ashkelon, and against the havens of the sea, there hath he appointed it. Jer. xlvii. 6, 7.

* The mother of Sisera looked out through a window,

And cried through the lattice :

Why doth his chariot delay coming ?

Why tarry the wheels of his carriages ?

g

Her

^b Præl. Hebr. xiii. p. 153.

Her wise princesses answered,
 Yea, she returned answer to herself:
 Have they not found *and* divided the spoil?
 To every man a damsel or two;
 To Sifera a spoil of divers colours,
 A spoil of divers colours *of* needlework,

§ See the lxx.

Of diverse colours of needlework on both sides : a spoil meet § for
 his neck? Judg. v. 28—30.

Grotius was so struck with this animated dramatic form that he remarks,
Ostendit vel hic unus locus illis gentibus évvoias valde poeticas fuisse.

Lively description is among the excellencies of the Hebrew poets. Joel thus prophetically describes the march of locusts, and the terror and destruction spread by them.

Blow ye the trumpet in Sion,
 And sound an alarm in mine holy mountain:
 Let all the inhabitants of the land tremble:
 For the day of Jehovah cometh, for *it is* near:
 A day of darkness and of gloominess;
 A day of clouds and of thick darkness.
 As the dusk spread upon the mountains
Cometh a people numerous and strong.
 Like them there hath not been of old time;
 And after them there shall not be,
Even to the years of many generations.
 Before them a fire devoureth,
 And behind them a flame burneth:
 The land *is* as the garden of Eden before them,
 And behind them a desolate wilderness:
 Yea, and nothing shall escape them.
 Their appearance *shall be* like the appearance of horses,
 And like horsemen shall they run:
 Like the sound of chariots, on the tops of mountains shall they leap:
 Like

Like the found of a flame of fire *which* devoureth stubble.
They shall be like a strong people set in battle array.
 Before them shall the people be much pained :
 All faces shall gather blackness.
 They shall run like mighty men ;
 Like warriors shall they climb the wall :
 And they shall march every one in his way ;
 Neither shall they turn aside from their paths :
 Neither shall one thrust another :
 They shall march each in his road :
 And *if* they fall upon the sword, they shall not be wounded.
 They shall run to and fro in the city, they shall run upon the wall,
 they shall climb up into the houses :
 They shall enter in at the windows, like a thief. Joel ii. 1—9.

The military array of the Medes and Babylonians, and the besieging and sacking of Nineveh, are described by the prophet Nahum with great force and animation.

The shield of his mighty *men* is made red :
 The valiant men are clothed in scarlet :
 The chariots *are* as the fire of lamps, in the day when he prepareth
 them :
 And the horsemen spread terror.
 The chariots madden in the streets :
 They run to and fro in the broad places :
 Their appearance *is* as lamps, they run as lightning.
 He recounteth his mighty men : they cast down in their march.
 They hasten to the wall, and the covering is prepared.
 The gates of the rivers are opened :
 And the palace melteth *with fear*, and the fortrefs.
 She is taken into captivity, she is brought up :
 And her handmaids are carried away as *with* the moaning of doves,
 Smiting upon their breasts.
 And the waters of Nineveh *are become* as a pool of water :

And they flee; *and men cry*, "Stand, stand;" but none looketh back.
 They make spoil of silver, they make spoil of gold:
 And *there is* none end of the glorious store,
 From all *kinds of* desirable furniture.
 She is void, empty, and desolate:
 And the heart melteth, and the knees smite together;
 And there is great pain in all loins;
 And the faces of them all gather blackness. Nah. ii. 3—10.

Bishop¹ Lowth refers to the description of the horse in Job as universally admired; and as abundantly evincing how much this kind of beauty prevails in that ancient poem.

* Hast thou given the horse strength?
 Hast thou clothed his neck *with* thunder?
 Canst thou make him afraid as the grasshopper?
 † H. terror. The glory of his nostrils *is* † terrible.
 ‡ See versions. He ‡ paweth in the valley, and rejoiceth in *his* strength:
 || H. armour. He goeth forth to meet the || armed men.
 He mocketh at fear, and is not affrighted;
 Neither turneth he back from the sword.
 The quiver rattleth against him,
 § H. flame of the. The § glittering spear and the lance.
 † Or, rushing. He swalloweth the ground with † fierceness and ‡ rage:
 ‡ Or, violence. Neither believeth he that *it is* the sound of the trumpet.
 || Or, When the trumpet soundeth
 amain, he saith, || He saith among the trumpets, Ha, ha:
 Ha, ha. And he smelleth the battle afar off,
 [See Chald.] The thunder of the § captains, and the shouting.
 § Or, leaders. Job xxxix. 19—25.

I shall in the next place select a few examples from among the many affecting elegies which occur in the Hebrew scriptures. David's most beautiful lamentation over Saul and Jonathan claims the first place.

O Glory

¹ Præl. Hebr. xxxiv.

* O glory of Israel, slain upon thine high places !
How are the mighty fallen !

Tell *it* not in Gath,
Publish *it* not in the streets of Askelon ;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa, *let there be* no dew,
Neither *let there be* rain, upon you ;

† H. of heave-
offerings.

Nor fields † *that bear* heave-offerings.

For there the shield of the mighty was cast away ;

|| 𐤑𐤍 𐤀 MS.
2 edd.

The shield of Saul, the || weapons of *him who was* anointed with oil.

From the blood of the slain, from the fat of the mighty,

The bow of Jonathan turned not back,

§ Or, in vain:
or, without ef-
fect.

Neither did the sword of Saul return, § empty.

Saul and Jonathan

Were *mutually* beloved, and dear, in their lives ;

And in their death they were not divided.

They were swifter than eagles, they were stronger than lions.

Ye daughters of Israel, weep over Saul,

† H. with de-
lights.

Who clothed you in scarlet † and delightful apparel,

Who put ornaments of gold on your garments.

How are the mighty fallen,

In the midst of the battle !

O Jonathan, slain, upon thine high places !

I am distressed for thee, my brother Jonathan :

Thou wast very dear unto me :

Thy love to me was wonderful,

Surpassing the love of wives.

How are the mighty fallen,

And the weapons of war perished ! 2 Sam. i. 19—27.

The prophet Jeremiah is peculiarly excellent in this species of writing.

* § *Is it* nothing to you, all ye that pass by the way ? Behold, and see,
If

§ Or, Ho ! unto you. See the lxx. Vulg. Green. Blayney.

If there be any sorrow like unto my sorrow, which Jehovah hath
 brought upon me,
 Wherewith he hath afflicted me, in the day of his hot anger.
 For these things I weep, mine eye runneth down *with* water;
 Because the comforter, the reliever of my soul, is far from me:
 My fons are become desolate, because the enemy hath prevailed.
 Lam. i. 12. 16.

Sometimes the grief of this poet expresses itself in a more lofty tone.
 Interdum tamen et vocem querimonia tollit.

How hath the Lord covered the daughter of Sion with a cloud in
 his anger!
And cast down from heaven to earth the beauty of Israel,
 And remembered not his footstool in the day of his anger!
 He hath bent his bow like an enemy; he hath stood *with* his right
 hand like an adversary;
 † Chald. And hath slain [every † youth,] all that were desirable to the eye;
 Bp. Lowth. In the tabernacle of the daughter of Sion he hath poured out his
 fury like fire.
 The elders of the daughter of Sion sit upon the ground, they keep
 silence;
 They cast dust upon their heads, they gird *themselves with* sackcloth:
 The virgins of Jerusalem hang down their heads to the ground.
 Lam. ii. 1, 4, 10.

The Hebrew poets often celebrate the actions and praises of the Deity in
 poems which bear a resemblance to the * hymns of Homer and Callimachus.
 Bishop Lowth instances in the civth, the cviith, and the cxxxixth psalms, which
 are admirable in their kind. The ciiiid psalm is a sacred hymn which has always
 forcibly affected me.

Bless Jehovah, O my soul;
 And all *that is* within me bless his holy name:

Bless

‡ See Præl. Hebr. xxix.

Bless Jehovah, O my soul ;
 And forget not all his benefits :
 Who forgiveth all thine iniquities ;
 Who healeth all thine infirmities ;
 Who redeemeth thy life from destruction ;
 Who crowneth thee with loving-kindness and tender mercies ;
 † Or, vigour. Who satisfieth thy † mouth with good *things*,
 Cocc. lex. 8vo. So *that* thou § renewest thy youth like an eagle.

Jehovah executeth righteousness,
 And judgement, for all *them that are* oppressed.
 He shewed his ways unto Moses,
And his works unto the sons of Israel.
 Jehovah *is* merciful and gracious,
 Slow to anger, and plenteous *in* loving-kindness.
 He will not always rebuke,
 Neither will he keep *his anger* for ever.
 He hath not dealt with us according to our sins,
 Nor requited us according to our iniquities.
 For as the height of the heavens over the earth,
 † Secker. So † high is his loving-kindness over them that fear him.
 Lowth. As far as the east is from the west,
 So far doth he remove our transgressions from us.
 As a father hath tender mercy on his children,
 So hath Jehovah tender mercy on them that fear him.
 For he knoweth our frame ;
 He remembereth that we are dust.

The days of man *are* as grass :
 As a flower of the field, so he flourisheth.
 For the wind passeth over it, and it is gone ;
 And the place thereof knoweth it no more.
 But the loving-kindness of Jehovah *is* from everlasting
 To everlasting upon them that fear him,
 And his righteousness unto children's children ;
 Among those that keep his covenant,
 And remember his precepts to do them.

Jehovah

§ ומחדש And who reneweth. Syr. תחדש 1 MS.

Jehovah hath established his throne in the heavens,
 And his kingdom ruleth over all.
 Bless Jehovah [§ all] ye his angels,
 That excel in strength, that execute his word,
 That hearken to the voice of his word.
 Bless Jehovah, all ye his hosts,
 Ye ministers of his, that do his pleasure.
 Bless Jehovah, all ye his works,
 In all places of his dominion.
 Bless Jehovah, O my soul.

Of the odes which occur in the Hebrew scriptures some are remarkable for grace and elegance, others for grandeur and sublimity. Of the beautiful odes the most distinguished seem to be the * xixth psalm, the * xxivth, the lxxiiid, and the cxivth, which last I shall subjoin.

When Israel went forth from Egypt,
 And the house of Jacob from a people of a strange language;
 Judah was ¹ his holy portion,
 Israel his kingdom.
 The sea ^m saw *him* and fled,
 Jordan turned back.

The

§ The lxx. Ar. Æth. Vulg. 4 MSS. The following similar letters, מל, seem to have excluded כל. See v. 21, 22.

¹ —his] Jehovah's, by way of eminence. There is no doubt, says Hare, but that the suffix must be referred to God. He suspects that this is a fragment. Otherwise, he observes that it is a remarkable example of the relative without the antecedent. Perhaps לקדשן was once written "לקדש י", i. e. לקדש יהוה: was the holy portion of Jehovah. But there is no trace of this reading in versions or MSS. We have an instance v. 7, how easily the י and י are confounded.

Judah is used in the feminine gender; as Jer. xxiii. 6. Hare. It is equivalent to Israel; and put, by synecdoche, for the whole people of God. See pf. lxxvi. 1, 2. "Judah was his holy, or peculiar inheritance; Israel was the people over whom he vouchsafed to bear sway."

Δὴ τότε μένον ἦν ὅσους γένος ἦεν Ἰσραὴλ:
 Ἐν δὲ Θεὸς λαοῖσι μέγα κρῆμα βασιλεύει.

Milton.

^m —saw *him*] יאן: vidit eum. Syr. Secker.

The ^a mountains skipped like rams ;
 † H. sons. The hills like † young ones of the flock.
 What *befel* thee, thou sea, that thou fleddest ?
 Thou Jordan, *that* thou turnedst back ?
 Ye mountains, *that* ye skipped like rams ?
And ye hills, like young ones of the flock ?
 * Tremble, thou earth, at the presence of the Lord ;
 At the presence of the God of Jacob :
 Who turned the rock *into* a pool of water
And the flint-stone into ^b springs of water.

The loftiness of Isaiah's triumphal ode over the fall of Babylon is justly insisted on by Bishop * Lowth with an enthusiastic warmth of admiration.

How hath the oppressor ceased ! the ^c exactress of gold ceased !
How hath Jehovah broken the staff of wicked men, the sceptre of
 the rulers !
 He that smote the people in wrath is ^d smitten, without any to avert
the stroke ;
 He that ruled the nations in anger, is persecuted without any to
 hinder.

The

^a The mountains skipped] Lightnings and earthquake caused Sinai, Horeb, and their range of hills, to tremble. Exod. xix. 18. Pl. xxix. 6. lxxviii. 7, 8. Hab. iii. 6.

^b Tremble] "The lxx and Syr. have the preterperfect." Secker. Kennicott adopts this reading ; but with some doubt. Remarks on select passages &c. 1787. But Mudge justly observes, that "the answer is elegantly understood, and turned into a command." Ye had just cause to tremble : the earth hath just cause, when God appeareth.

^c —springs] מַעֲיִי, lxx. Syr. Vulg. Houbigant, Secker, Kennicott. 1 Kings xviii. 5.

^d See the close of his viiith, xiiith, and xxviiiith prelections : and his notes on Isaiah p. 88. The beautiful conduct and bold imagery of this ode are illustrated with great spirit and taste in his remarks ; and strongly represented in his version of it into Alcaics. Two of our best poets, Mason and Potter, have also given excellent poetical translations of it in our own language. See other sublime odes Exod. xv. Deut. xxxii. Judg. v. Hab. iii.

^e —the exactress of gold] "A Chaldee word for the Hebrew מְדַבֵּרָה Aurea, auro ornata. Apoc. xvii. 4. in the Syriac version ; where the very word in the text occurs." See J. D. Michaelis suppl. ad Lex. Hebr. But both this critic and Doederlein prefer מְדַבֵּרָה ; which the latter commentator renders *turbatrix*, from דַּבַּר Syr. A gate of the temple of Mecca was called מְדַבֵּרָה, inaurata. Rob. clav. pent. diss. p. 28.

^f —smitten] מַכָּה, 7 MSS. 3 originally. This is the learned Mr. Green's division. Poetical parts. p. vii.

The 'whole earth is at rest, and *is* quiet:
 Even the fir-trees break forth into singing,
 And the cedars of Lebanon rejoice over thee:
 " Since thou hast lain down, no feller cometh up against us."
 The grave from beneath is troubled because of thee, to meet
thee at thy coming:
 He stirreth up for thee the mighty dead, all the " chiefs of the earth:
 He raiseth up from their thrones all the kings of the nations.
 All of them speak and say unto thee:
 " Art thou also made weak as we? art thou become like unto us?
 " Is thy pride brought down to the grave, *and* the sound of thy viols?
 " Is the worm * spread under thee, and doth the earth-worm * cover
 " thee?"

§ H. *son of the morning.* How art thou fallen from heaven, O bright star § of the morning!
How art thou cut down to the earth, that didst weaken ' the nations!
 Yet thou didst say in thine heart, " I will ascend into the heavens;
 " Above the stars of God I will exalt my throne;
 " * And I will sit upon the appointed mount, *and* upon the sides
 " * of the north:
 " I will ascend above the ' heights of the clouds; I will be like
 The Most High."
 But thou art brought down to the grave, ' to the sides of the pit.
 They that see thee narrowly look at thee, *and* consider thee:
 " Is this the man that made the earth to tremble, that shook king-
 " doms?

" *That*

¹ See also poetical parts &c. p. vii.

² Hebr. rams. See Jer. l. 8. Zech. x. 3. in both which places the Chaldee explains rams by princes. Ulysses is compared to a ram by Homer:

Αὐτὸς δὲ, κίβητος ὡς, ἐπιπλωθεὶς ῥίχας ἀνδρῶν. Il. iii. 196.

³ —spread] יָצַע 4 MSS. But the lxx. יָצַעַן ῥέουσιν.

⁴ —cover thee] וּמָכַסְךָ, *et operiens te*: above 60 MSS. and 12 edd. Defectiva sane lectio et singularis longe præferenda. De Rossi.

⁵ —the nations] The lxx and Ar. add כָּל: *all the nations*.

⁶ And I will sit] The lxx, Ar. Vulg. omit *and*.

⁷ —of the north] The temple might be situated in the northern division of the city. But it is not necessary to suppose the latter clause in apposition with the former.

⁸ —the heights] בְּמִצְוֵי, 5 MSS.

⁹ —to the sides of the pit] In opposition to *the sides of the north*.

"*That* made the world like a desert, and destroyed its cities ?

"*That* ^d dismissed not his prisoners to their own home ?"

All the kings of the nations, all of them,

Lie down in glory, each in his own tomb :

But thou art cast out ^e of thy sepulchre, as an abominable ^f branch ;

As the ^g raiment of them that are slain, that are thrust through
with the sword,

That go down to the ^h stones of the pit :

As

^d *That* dismissed not &c.] Literally, *That* loosed not his prisoners homeward. There is no trace of ביתם in versions or MSS. Were this reading admitted, the literal rendering would be ;

As for his prisoners, he opened not their prison-house :
and a more elegant one, that of our English version :

That opened not the house of his prisoners.

^e —of thy sepulchre] It is said, v. 15, that the king of Babylon was "brought down to the grave, to the sides of the pit." Death had brought him down to the lower parts of the earth, to the caverns which were the receptacles of the dead. But he had not his honourable place allotted him in this mansion : he had no cell, or niche, where he was laid with his weapons of war, and his ensigns of royalty.

^f —branch] Where נצר occurs elsewhere, Isai. xi. 1. lx. 21. Dan. xi. 7, it signifies a young branch ; which, according to the sense of the verb נצר, requires to be *preserved* with care. See Tayl. conc. Christ says, "If a man abide not in me, he is cast forth as a branch, and is withered." Cocceius, in his lexicon, voc. תעב, has this illustration : *ut furculus abominabilis, venenatæ, noxiæ arboris ; qui non conditur in terra, ut crescat, sed projicitur, ut exarescat.* Vulg. Syr. Chald. Theod. represent the present reading in the text.

But ^g *Ar.* have νεκρὸς, *בְּיֵית*, "as an abominable dead body :"
Aq. has ἰχθὺς, *tabes* :^h and Symm. ἐκτρομα, "an untimely birth," נפל, which last would suit the place perfectly well. נצר seems a corrupt reading.

^g As the raiment] Thus ^h *Syr. Ar.* But Vulg. has *obvolutus* ; Chald. *tectus, obductus* ; Bp. Lowth, *cloathed* ; and Doederlein, *obtectus*. *לְבָשׁ*, the reading of many MSS. is either the substantive, or the participle passive. On the latter supposition, I would render,

"*Thou art* covered with them that are slain, that are thrust through with the sword,

"That go down to the stones of the pit : *thou art* as a carcase trodden under foot."

I prefer the former sense. Where the proteropœia is not used, I conclude from v. 4 that a Jew speaks : and, according to Jewish ideas, the bloody raiment of the slain was an object of abhorrence.

But the reader will observe that in ^h *Ar.* there are two translations ; and that, in the former of them, the words *לְבָשׁ הָרָגִים* are rendered, *μετὰ πολλῶν τεθνηκότων*. This circumstance may lead him to suspect the genuineness of the text.

^h —to the stones of the pit] An emphasis will be given to this phrase, if we suppose a reference to the promiscuous burial of the common slain in pits covered with stones.

*It is deeper than hell : what canst thou know ?
The measure thereof is longer than the earth,
And broader than the sea. Job xi. 7—9.*

Another source of the sublime is perturbation of mind, and impetuosity of passion.

Admiration expresses itself grandly and concisely :

* Who *is* like thee, O Jehovah, among the gods ?
Who *is* like thee, glorious in holiness,
Fearful in praises, doing wonders ?
Thou didst stretch out thy right hand, the earth swallowed them.
Exod. xv. 11, 12.

Nothing can be more magnificent than the following representation of the divine anger in the song of Moses :

† Or, I swear. * I ‡ lift up mine hand to the heavens,
And say ; *As* I live for ever,
Surely I whet my glittering sword,
And mine hand taketh hold on judgement.
I will render vengeance to mine enemies,
And will recompense them that hate me :
I will make mine arrows drunk with blood,
And my sword shall devour flesh ;
Even with the blood of the slain and of the captives,
With the hairy head of the enemy. Deut. xxxii. 40—42.

In Isaiah these terrors are set in array against the enemies of the Jews :

Howl ye, for the day of Jehovah is near :
As a destruction from the Almighty shall it come.
Therefore shall all hands be slackened ;

And

And every heart of man shall melt, and they shall be terrified.
 Distresses and pangs shall seize them ;
 They shall be pained as she that travaileth :
 They shall look on one another with amazement ;
 Their faces *shall be* as flames.
 Lo, the day of Jehovah cometh,
Even fierceness, wrath, and hot anger ;
 That he may make the land a desolation,
 And destroy her sinners out of her.
 For the stars of heaven, and the constellations thereof,
 Shall not send forth their light :
 The sun is darkened at his going forth,
 And the moon causeth not her light to shine.
 • And I will visit the world for it's evil,
 And the wicked for their iniquity.
 And I will cause the arrogance of the proud to cease,
 And will bring low the haughtiness of the terrible.
 I will make a mortal more precious than fine gold ;
 Yea, a man than the pure gold of Ophir.
 Therefore will I make the heavens to tremble,
 And the earth shall be shaken out of her place ;
 In the wrath of Jehovah *God* of hosts,
 And in the day of his hot anger. Ifai. xiii. 6—13.

Struck by such passages as these, and by numberless others, for it is more difficult to choose examples than to find them, Mr. Addison ' says ; " As the
 " Jewish nation produced men of great genius, without considering them as
 " inspired writers, they have transmitted to us many hymns, and divine odes,
 " which excel those that are delivered down to us by the ancient Greeks and
 " Romans, in the poetry, as much as in the subject to which it was consecrated.
 " This, I think, might easily be shewn, if there were occasion for it."
 And a learned French writer gives this character of the Hebrew language :
 " It is the true language of poetry, of prophecy, and of revelation : a celestial
 " fire animates and transports it : what ardour in its odes ! what sublime images
 " in

“ in the visions of Isaiah ! how pathetic and affecting are the tears of Jeremiah !
 “ One there finds beauties and models of every kind. Nothing is more capable
 “ than this language of elevating a poetic spirit ; and we do not fear to assert
 “ that the bible, superior to Homer and Virgil in a great number of places,
 “ can inspire still more than they that rare and singular genius which is the
 “ portion of those who dedicate themselves to poetry.” *Encyclop. Yverdon. 4°.*
 HEBRAIQUE *langue.*

From particular beauties in the Hebrew writers, I might naturally pass on to their general character ; to the lively dramatic spirit and enchanting simplicity of their historians, and to the discriminating marks and peculiar excellencies of their poets. But this field has been almost entirely occupied by the eminent author of the Hebrew prelections. I shall therefore only add, as a supplement to that immortal work, the opinion which he “ elsewhere gives on “ the characters of some of the principal Hebrew writers, and on the difference of style “ and manner which may, upon just grounds, be observed in them ; yet only “ so far as may be necessary to throw some light on the question concerning the “ age of the book of Job.

“ Moses stands at the head of the Hebrew writers ; not only in point of time,
 “ but in regard also of literary merit, as an historian, as an orator, and as a
 “ poet. Whatever defects may be noted in his history upon the whole, when
 “ compared with the more regular and more laboured productions of the
 “ polished historians of Greece and Rome ; yet in many parts of it he has given
 “ evident marks of superior abilities in the character of an historian. The
 “ history of Joseph, for instance, is an example of simple, noble, elegant,
 “ interesting, pathetic narration ; of justness, neatness, and perspicuity of
 “ historic composition ; to which nothing equal, or in any degree comparable,
 “ can be produced from Herodotus or Xenophon, Sallust or Livy. As an orator,
 “ his exhortations in the book of Deuteronomy have a force, a spirit, and an
 “ elegance equal at least to any thing of the same kind in the prophets of a
 “ later age. As a poet, his prophetic ode is superior to every thing of its
 “ kind, except perhaps that of Isaiah, c. xiv : and we have in this ode of
 “ Moses an excellent example of the poetical construction, or sententious style
 “ characteristic

“ Letter to Warburton, p. 92.

“ characteristic of the Hebrew poetry. It appears here in its just form, and full
 “ beauty; though properly tempered and chastised, nor carried to its utmost
 “ precision, and most laboured accuracy; which would not have been so
 “ suitable to the great sublimity of the subject. And a like instance of
 “ judgement may be observed in Isaiah’s ode abovementioned; for though that
 “ prophet is perhaps of all the Hebrew poets the most elegant composer in that
 “ style, yet in this ode he has not aimed at a studied exactness of the short
 “ sententious construction, but has chosen a more free and flowing manner of
 “ composition. It may perhaps be said, that this perfect accuracy of the
 “ sententious style was not yet acquired, but was the late effect of progressive
 “ refinement: and that for this reason the author of Job, who is acknowledged
 “ to be very accurate in this manner of writing, was of a later age. That this
 “ is not so, will evidently appear from other examples of the earliest times,
 “ which are most perfect in the sententious manner. In short, Moses’s writings,
 “ in various forms and characters of composition, are in no respect inferior to
 “ the productions of later ages of the Jewish republic: and the language of
 “ Moses is the very purity of the Hebrew tongue. However succeeding writers
 “ may differ from him in style and manner; this difference is to be ascribed to the
 “ peculiar turn and genius of those writers, not to any improvements of science,
 “ or refinements of language, in a more civilized and polished age.

“ But further: in the poetical style Moses has not only given some excellent
 “ examples of his own faculty, but has likewise preserved several specimens of
 “ poetry from other hands, and of a higher age. He has given us the prophecies
 “ of Jacob, which were in all probability delivered down to posterity in their
 “ genuine form, as taken from the mouth of the patriarch: these are in the
 “ same short sententious style; which, as it is the most distinguishing character
 “ of the Hebrew poetry, so it appears by this, and the other examples, to have
 “ been the most ancient, the genuine, and original mark of it. He has given
 “ us the prophecies of Balaam; which are in this style the most perfect, the
 “ most polished, the most exquisite examples, that can be produced. There are
 “ certain odes of Horace, which, for their exquisite taste, the delicacy of
 “ composition, purity of diction, and elegance of form, one might safely
 “ pronounce to be peculiar to the Augustan age, and that no succeeding age
 “ could possibly have produced them. The prophecies of Balaam seem to me

“ to have something of this kind of peculiar cast; a neatness, a purity, and
 “ precision in the sententious manner, which later ages seldom attained. I
 “ hardly know any thing in this kind, which can be set in competition with
 “ them: except the cxivth psalm, of a later age, (not higher, I guess, than
 “ the time of David) and some parts of Job, of an age, as I suppose, somewhat
 “ earlier than that of Balaam. From these considerations I presume to mark
 “ the age of Moses, as an age in which Hebrew composition, both prose and
 “ verse, was arrived at its full form of maturity and perfection; and to
 “ conclude that the excellence of the composition of the poem of Job is no bar
 “ to its being ascribed to that age.—And upon the most strict examination of the
 “ style, manner, language, and poetical composition of that poem, I believe
 “ it will appear to all proper judges to be more suitable to that age, the age
 “ equal or somewhat prior to the time of Moses, than to any other whatever.”

But the grand topic in recommending the cultivation of the Hebrew language is the importance of the treasures which it unfolds. The venerable books written in Hebrew are indeed highly curious and instructive, apart from religious considerations. The historian, the geographer, the chronologer, the antiquarian, the naturalist, the poet, the orator, the legislator; the observer of human nature in its original simplicity, of the sources whence nations sprang, of society in its earliest stage, and of ancient eastern manners in their only genuine representation; will here find their researches amply rewarded, no less than the divine who raises his eye to the adorable ways of Providence in the religious and civil history of mankind. Such a vein of Hebraism runs through the writings of the New Testament, that even these divine oracles cannot be accurately understood, nor the anomalies of their style explained, without some knowledge of Hebrew literature: and, as * Luther observes, “ those who
 “ read only versions of the Hebrew scriptures see with the eyes of others; they
 “ stand with the people in the courts, and view the sacred rites at a distance:
 “ but whoever is acquainted with the original text itself, is admitted with the
 “ priests into the sanctuary, and is himself a witness and judge of all that is
 “ transacted in the recesses of the temple. Hence,” says this learned Reformer,
 “ though my knowledge of the Hebrew tongue is small, I would not barter it
 “ for all the treasures of the whole world.”

The

* Quoted in the London Polyglot. Proleg. p. 20.

The probable ORDER OF TIME in which EZEK were communicated to him: with the various Dates Manuscripts.

Chapters.	Year of Jehoiachin's Captivity.	Month.	Day.
I. II. III. IV. V. VI. VII.	5.	4.	5.
VIII. IX. X. XI. XII. XIII. XIV. XV. XVI. XVII. XVIII. XIX.	6.	6. 5. 6. Ar.	5.
XX. XXI. XXII. XXIII.	7.	5.	10. 15 6. MS. Vat.
XXIV.	9.	10.	10.
XXIX. 1—16.	10. 12. 6. MS. Al. "Αλλος. Mont-faucon.	10.	12. 1. 6. MS. Al.

Chapters.	Year of Jehoiachin's Captivity.	Month.	Day.	Observations.
XXX. 20—26.	11.	1.	7.	
XXXI.	11.	3.	1.	
XXXII. 1—16.	11. <i>6.</i> MS. Al. polyg. Lond. marg. ed. Breit. Syr. 9 MSS. and 4 originally. 12. Hebr. 10. <i>6.</i> ed. S. Quint. Ald. and <i>oi</i> <i>laioi</i> , Montfaucon.	10. <i>6.</i> MS. Vat. 12. Hebr. <i>6</i> ed. Breit. and Ald. F. 10. 1. <i>6.</i> Ar.	1. 15.	It is conjectured that the month is the same as at v. 1 in <i>6.</i> MS. Vat.
XXXII. 17—32.	11. Syr. 2 MSS. 12. Hebr.			
XXXIII. 1—20.	At or near the same time.			
XXXIII. 21—33.	11. Syr. 8 MSS. 12. Hebr. 10. <i>6.</i> ed. Ald. ed. S. Quinti.	12. <i>6.</i> MS. Vat. ed. S. Quint. Ar. 10. Hebr.	5.	The prophet hears that Jerusalem was taken.
XXV.	} 12. <i>6.</i> MS. Al. 11. Hebr. 10. MS. Copt.	1. <i>6.</i> MS. Al.	1.	After the destruction of Jerusalem was known by Ezekiel.
XXVI.		—	—	After the destruction of Jerusalem was known by Ezekiel.
XXVII.		—	—	After the destruction of Jerusalem was known by Ezekiel, and before the conquest of Edom.
XXVIII.		—	—	After the destruction of Jerusalem was known by Ezekiel.
XXXIV.	—	—	—	
XXXV.	—	—	—	
XXXVI.	} —	—	—	
XXXVII.		—	—	
XXXVIII.		—	—	
XXXIX.		—	—	
XL—XLVIII.	25.	Beginning of the Year.	10.	
XXIX. 17—21.	} 27.	1. <i>6.</i> Ar.		
XXX. 1—19.		1.	1.	

The learned author of critical observations on books ancient and modern, [London. 1776. White] advances this ingenious position, that the prophets “ never depart from the chronologic order of delivery, unless when they substitute “ a better order of arrangement ; namely, either the order of historic accomplishment, or the still better order of oratorical and persuasive arrangement.” He quotes Jerom’s words, *Non curæ erat prophetis tempora servare, quæ historiæ leges desiderant ; sed scribere utcunque audientibus atque lectoris utile noverant.* Vol. II. 139. He quotes Le Clerc as saying, that “ the prophets, “ before they put their last hand to their works, interspersed some historic “ additions for the benefit of their readers :” and Carpzovius, as “ not only “ allowing, with Le Clerc, that the present body of prophecies are the genuine “ ones of the prophets, without being corrupted by any additions of later “ collectors ; but also that they are not fragments, and that even the present “ disposition of them proceeded from the prophets themselves, and that this “ disposition was not made at random, but rather contrived with an express “ view to some particular useful end, and this even in regard to Jeremiah the “ most intricate of them all in arrangement.” Ib. 159.

The reader will find in the notes a few extracts from this useful work, relating to the method of arranging some prophecies in Ezekiel ; which will be sufficient to shew how well the author’s idea deserves to be studied and pursued. However, in the first place the genuine dates should be critically ascertained.

It must be observed that Kennicott’s and De Roffi’s MSS. added together often constitute the number of MSS. referred to in the following notes.

E R R A T A .

P R E F A C E .

- P. xv. l. 21. read, thy fall.
xvii. l. 8. from b. read, Thus far.
xxiii. l. 8. read, alluded, and what &c.

T E X T .

31. l. 5. read, upon you.
44. l. 2. from b. read, fwathed at all.
69. l. ult. read, I lifted up.
74. l. 3. add, I Jehovah have spoken *it*.
127. l. 6. read, committeth.

N O T E S .

3. col. 2. l. 25. read, volucres.
4. c. 1. l. 8. read, omiserunt.
73. c. 2. l. 11. read, *θραυσθήσονται*.
82. c. 1. l. 3. read, fitim.
83. c. 2. l. 9. read, annuo.
87. c. 2. l. ult. read, pharmaca et.
89. c. 1. l. 8. *ἀχρημίως*.
102. c. 1. l. 4. from b. read, abstruse.
104. c. 2. l. 16. read, on the breast-plate.
123. c. 2. l. 5. read, Scythian.
125. c. 1. l. 4. from b. read, he represents.
154. c. 1. l. 4. from b. dele the.
164. c. 1. l. 16. read, or entrance.
180. c. 1. l. 8. from b. read, menfuram.
181. c. 2. l. 3. read, Arbuthnot.

E Z E K I E L.

- ¹ **N**OW it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, as I was * among the ^{* Hebr. in the} captives by the river Chebar, ^{midst of the captivity.} that the heavens were opened, and I saw visions of God. In the fifth day of the month, (this ^{was} the fifth year of king Jehoiachin's captivity,) the word of Jehovah † came expressly unto Ezekiel, the son of Buzi, the † H. ^{being was} priest, ^{unto.}

1. —thirtieth year] From whatever date expositors calculate, whether from the birth of the prophet, or from the beginning of Nabopolassar's reign, or from the renewal of the covenant with God in the 18th year of Josiah's reign, 2 Kings xxii. 3, &c. it is natural to expect that the period of time would have been specified. Elsewhere, throughout his book, Ezekiel dates from the captivity of King Jehoiachin. 2 Kings xxiv. 12. We seem therefore to have reason for questioning the integrity of the passage before us. Houbigant conjectures וְאָחֵי. "When I was in my thirtieth year." Possibly, בְּחַמִּישִׁית שָׁנָה "in the fifth year."

—fourth month] Thammuz, which nearly corresponds to our July. See Chald. So בְּרֵאשִׁית is used for "in the first month:" c. xxix. 17. xxx. 20. בְּשֵׁשִׁי for, "in the sixth month:" c. viii. 1.

—captives] Carried away by Nebuchadnezzar with King Jehoiachin. See 2 Kings xxiv. 14.

—Chebar] Strabo mentions the Aborras, a river of Anthemusia, which is a part of Mesopotamia. P. 748, marg. fol. Amst. 1707. That Ammianus calls this river Aboras, and Ptolemy Chaboras, may be seen in the notes on Strabo. See c. iii. 15. "It falls into the Euphrates near Karkemish." Michaelis.

—were opened] וּנְפָתְרוּ. Ar. Syr. "that I was among, &c. and the heavens were opened."

2. —fifth year] This was of course the fifth year of Zedekiah, who succeeded Jehoiachin: compare c. xxiv. 1, 2. xl. 1. Jer. xxxix. 1. lii. 4. 2 Kings xxiv. 8. xxv. 1: and as the city and temple were destroyed in the eleventh year of Zedekiah, 2 Kings xxv. 2, it follows that this vision appeared to Ezekiel six years before that event.

3. —came expressly] Houbigant omits one הָיָה: so does MS. 384. Both are represented in Chald. See also 1 Kings xiii. 32.

‡ H. a wind of storm.

|| H. catching itself, or, taking hold of itself.

§ H. to it round about.

* H. eye.

† H. there was to them.

‡ H. four faces were to every one &c.

|| H. a straight foot.

§ H. eye.

* H. to them four were.

priest, in the land of the Chaldeans by the river Chebar ; and the hand of Jehovah was there upon him.

And I looked, and lo, a ‡ stormy wind came from the north, a great cloud, and a fire || infolding itself ; and a brightness *was* § round about it, and out of the midst thereof *appeared* as the * colour of amber, *even* out of the midst of the fire.

Also out of the midst thereof *was seen* the likeness of four living creatures. And this *was* their appearance : † they had

the likeness of a man : and ‡ every one had four faces ; and every one had four wings : and their legs *were* || straight legs,

and the sole of their feet *was* as the sole of a calf's foot ; and they sparkled as the § colour of burnished brads : and *they*

had the hands of a man under their wings on their four sides : even they * four had their faces and their wings.

9 Their

—upon him] עלי, upon me, 8 MSS. and 4 originally. *ó*. Ar. Syr. See De Rossi.

4. —from the north] This is supposed to denote the calamities which were to burst on Jerusalem from her northern enemies, the Chaldeans.

—a great cloud] וענן, “and a great cloud,” V. *ó*. Ar. 8 MSS. But Syr. Chald. omit *and*.

—infolding itself] Se amplectens et continens, sed non diffundens. Globi ignis. Cocceius. Quam [nubem] ambiebant ignis vortices. Houbigant. The original word occurs again Exod. ix. 24, and should be rendered uniformly in both places : as Syr. does by a word which signifies *inflammans*, or, *sepe rapiens*.

—round about it] That is, the cloud.

—amber] There was a bright pellucid appearance. Purior electo campum petit amnis. Virg. G. iii. 522. But Bochart shews that ἡλεκτρον, (the word in *ó*.) signifies amber, crystal, and a metal compounded of gold and silver or of gold and brads : and thinks that the last, called χαλκοσίβανος Rev. i. 15, best suits this place. Accordingly, he derives the original word from כחש *brads*, and מללח, which, in Chaldee, is *gold as from the mine*. Vol. iii. 871. Lugd. Batav. 1712.

5. —their appearance] We find מראיהן, and מראיך, used singularly, Gen. xli. 21, Cantic. ii. 14 : but there is good authority in both places for omitting *י* : and it may well be omitted here.

—likeness of a man] They had the human stature. Houbigant.

6. —four wings] Rev. iv. 8, each of the living creatures has six wings : like the Seraphim, Isai. vi. 2. For ליהם, at the end of this verse, 2 MSS. read מדם.

7. —straight legs] The word רגלי may be rendered *leg* ; as 1 Sam. xvii. 6. They were without any power of bending, but at the knee : in this circumstance resembling the legs of men, and not those of quadrupeds.

—as the sole of a calf's foot] This seems to denote strength and firmness.

—and they sparkled] Houbigant so translates as to refer this to the living creatures. See v. 13. It may refer to their feet. See Dan. x. 6. Rev. i. 15. x. 1. חיות may be masculine *as to the thing signified*.

8. —hands] Chald. many MSS. and some edd. read וידי : but *ó*. Ar. Syr. read יד. Wings and hands are instruments, and natural signs, of swiftness and power.

- 9 Their wings were joined one to † another. They turned not † H. *her sister.*
 about when they went: they went every one ‡ straight forward. ‡ H. *towards the*
 10 And *as for* the likeness of their faces, || they four had the face || H. *side of its face.*
 of a man, and the face of a lion, on the right side: and § they § H. *to them four*
 four had the face of an ox on the left side; also they * four had was.
 the * H. *to them four*
 was.

9. —[joined one to another] Of the two in front, and of the two behind, the right wing of one reached to the left wing of the other; the extremities of the expanded inner wings forming an arch. See the plate in Pradus's continuation of Villalpandus: v. 1. p. 12: which in this respect is just.

They turned not about] This circumstance is repeated v. 12, 17. c. x. 11: and is explained by its opposite, "they went every one straight forward:" *versus plagam faciebus oppositam.* Nold. not. 384. *Statum suum, inter eundum, servabant, quo modo quatuor rotæ quadrigarum, quæ recto itinere feruntur.* Houbigant. The wheels and horses of chariots bend, and make a circuit, in turning: but this divine machine, actuated by one spirit, moved uniformly together; the same line being always preserved between the corresponding cherubs and wheels, the sides of the rectangle limiting the whole being always parallel, and the same faces of each cherub always looking onward in the same direction with the face of the charioteer.

This proceeding directly on, in the same undeviating inflexible position, seems to shew their steadiness in performing the divine will, which advances to its destined goal right onwards. MSS. read בלכתם.

10. and they four—also they four] MSS. twice read לארבעתם.

These living creatures are called Cherubim, c. ix. 3; and c. x, throughout. Some derive this word from the Syr. and Chald. כרוב *to plough*: and Secker says that the word probably denotes unwearied diligence in serving God. Sermons vol. vi. 210. The root may be כרב Syr. *potens, magnus, fortis*: or, *formare imagines*.

Cherubim cannot represent Jehovah; because, Rev. iv. 8, and v. 8, 9, they pay worship in heaven.

They cannot always represent angels alone; because, Rev. v. 9, they were redeemed to God by the blood of the Lamb, and, v. 11, are distinguished from angels.

I am of Taylor's opinion, Hebr. conc. in vocem, that, in the Apocalypse, they represent the people or body of the church of God; as the twenty-four Elders represent the ministers of the church.

But I do not think with him that, in the book of Revelation, they represent the church of God on earth. They seem to foreshadow the glorified state of Christ's redeemed in heaven; who will serve God with reason, with strength of affection, with perseverance, and with swift obedience: qualities which seem to be signified by the emblem here described.

Angels may have occasionally assumed this form; Gen. iii. 24; and they may have been represented under this form in the Holy of Holies: as it expresses their own nature, and that of those who will be like angels, *ισάγγελοι*, in heaven. Luke xx. 36. "*Quatuor excellunt in mundo: leo inter feras, bos inter jumenta, aquila inter volucres, homo vero super omnia: et Deus eminet super universa.* Ita Talmudici.

Ex horum animalium formis constabant cherubim, forte quod hæ formæ cum imaginum earum nominibus et antitypis, angelis nimirum, optime convenirent. Nam vox cherubim potentes & sapientes denotat, & angeli creaturas alias potentia & sapientia longe antecedunt: bos enim et leo inter animalia summo corporis robore enitent, homo & aquila ingenii & visus acumine præstant: ideoque eorum tantum animalium φάσις dignæ videntur quæ angelorum, potentia & sapientia præcellentium, typi essent & emblemata, & augusto illo cherubim nomine insignirentur."

Spencer. iii. iv. ii. p. 853.

—[on the right side] Perhaps with respect to Him who sat on the throne: v. 26.

- † H. *And their* 11 the face of an eagle. [Thus † *were* their faces.] And † the
faces.
 † H. *their.* 12 wings || of every one *were* parted above: two wings of every
 || H. *to.* one *were* joined, and two covered their bodies. And they
 § *towards the* went every one § straight forward: whithersoever the spirit
side of its face. was to go, they went; *and* they turned not about when they
 13 went. And *as for* the likeness of the living creatures, their
 appearance *was* as burning coals of fire, as the appearance of
 * Or, *moved it-*
self.
 † H. *and bright-*
ness was to the 14 lightning. And the living creatures ran and returned as the
fire. appearance of a flash of lightning.
 15 And I beheld the living creatures, and lo, *there was* one
 wheel upon the earth by the living creatures, with its four
 * H. *faces.* 16 * sides. The appearance of the wheels, and their work, *was* as
 † H. *eye.* the † colour of a beryl: and || they four had one likeness: and
 || H. *there was* their appearance, and their work, *was* as if a wheel had been
unto them four. in

Milton had a right notion of this hieroglyphic, when he says of the cherubic shapes, "Four faces each had wondrous"; and afterwards calls them "the fourfold-vifag'd Four." Par. lost. vi. 753, 845.

11. [Thus were their faces.] Houbigant omits וּפְנֵיהֶם, with *o*. "Rectius, ni fallor, omniſerunt *o*." Secker.

—parted above] In the act of flying.

—of every one were joined] As explained on v. 9. אִישׁ, that is, לְאִישׁ.

—their bodies] Lege vel גִּיטֵיהֶם, vel גִּיטֵיהֶן. Houb.

12. —spirit] Will. Chald. here and v. 20.

—when they went] MSS. vary, some reading בִּלְכָתָם.

13. —burning coals of fire] Nine MSS. and two edd. read בְּעֵרָת or בְּעֵרָת; coals of burning fire.

—it went up and down] That is, the fire moved itself up and down. See Chald. Milton's expression is, "And careering fires between." That is, fires which ran swiftly, and as it were tilted, at each other. See Par. lost vi. 756, and Newton's note.

14. —ran] Perhaps we should read רָוַץ, the two infinitives being used as *currere* & *reverti* in Latin. See my note on Malachi ii. 13.

Houbigant proposes רָצוּ וְלֹא שָׁבוּ. The reading in Syr. Ar. may be רָצוּ וְלֹא שָׁבוּ, "ran and turned not." The present reading is consistent with v. 9. They ran, and returned; but always in a fixed relative position, as explained on v. 9, and straight forward.

—a flash of lightning] מִזְעָזְעָה occurs in Theod. But one MS. and Chald. Ar. have בִּרְקָה, as v. 13. Syr. translates by a word which signifies a *falling star*.

15. And I beheld the living creatures] "—upon the earth] Not lifted up. See v. 19.

—with its four faces] One wheel intersected another at right angles, like the two colours: and the four spherical portions thus formed seem to be called the four faces, or sides. See v. 16, 17. The Jews, as Grotius observes on v. 4, call this vision מִרְכָּבָה, or, The chariot.

16. The appearance] וּמִרְאֵה, *And the appearance*, MSS. and the ancients, except Chald.

—beryl] A gem of a bluish green; and probably called in the text *tarshish*, from the place whence it came.

—they four] לְאַרְבַּעֶתָם 10 MSS. 2 MSS. originally, and 2 edd.

- 17 in the midst of a wheel. When they went, they went upon their four sides: *and* they turned not about when they went.
- 18 And *as for* their felloes, and § their strake, I beheld them; and § H. *and strake to them.*
- 19 their strakes *were* full of eyes round about * them four. And * H. *to them four.*
- when the living creatures went, the wheels went by them: and, when the living creatures were lifted up from the earth,
- 20 the wheels were lifted up. Whithersoever the spirit was to go, they went: [thither *was* their spirit to go:] and the wheels were lifted up beside them: for the spirit of the living creature
- 21 *was* in the wheels. When those went, *these* went: and when those stood, *these* stood: and, when those were lifted up from the earth, the wheels were lifted up beside them: for the spirit
- 22 of the living creature *was* in the wheels. And the likeness of a firmament over the heads of the living creature *was* as the colour of fearful ice, stretched forth over their heads above.
- 23 And under the firmament their wings *were* * straight, one * Or, *upright.* toward † another: *also* every one had two which covered on † H. *her sister.*
- 24 this side, and every one had two which covered on that side, their bodies. And I heard the sound of their wings as the sound

17. —sides] רבועיהם, many MSS. בלכתם, at the end of the verse, 11 MSS.

—they turned not about] From one straight course, and unbent line of direction. The axis of the former wheels was always parallel to that of the latter. See c. x. 11.

The wheels are supposed to express the revolutions of God's Providence; which are regular, though they appear intricate.

18. —felloes] Summæ curvatura rotæ. Ovid. Nine or ten MSS. read וּגְבִיָּהֶם. Many MSS. and edd. read וּגְבוּתָם מִלְאֹת: and 9 MSS. now read לְאַרְבַּעֵתָם, and 4 originally read so.

—strake —strakes] גְבוּת signifies *brows*, Lev. xiv. 9. Here I suppose גְבוּת to denote canthus, seu ferrum quo rotæ vinciuntur: and גב, its root, signifies *any part of a thing which rises above the rest*. See Tayl. conc. and the margin of the English version. For וּגְבוּתָם one MS. reads גְבוּתָם: *altitudo eis*.

—I beheld them] For וַיִּרְאֵהוּ. Ar. Houb. read וַיִּרְאֵהוּ. See רָאָה used with ל, pf. lxiv. 5, 6.

—full of eyes] The eyes denote God's all-seeing providence. That the cherubim also were full of eyes, see c. x. 12.

20. [thither was their spirit to go.] On reading this clause it seemed to me that it was a various lection of שָׁם הָיָה לָלֶכֶת, which had crept into the text: and I was confirmed in this conjecture by observing the omissions in MSS. and that 9 or 10 MSS. for שָׁם read שָׁמָּה. Houbigant omits the clause, with ס. Syr.

—of the living creature] See v. 22: and c. x. 15, 20.

22. And the likeness] “And the likeness over the heads of the living creatures *was* as a firmament.” See ס. “*was* the firmament.” Secker.

—of fearful ice] Not in its common state, but when it astonishes from its magnitude and splendor.

23. —straight] Exporrectæ. Houbigant. —on this side—on that side] See דָּנָה Dan. xii. 5. On the right hand, and on the left.

- found of many waters, as the voice of the Almighty, when they went : the found of *their* speech *was* as the found of an host : *and* when they stood, they let down their wings. And there was a voice from the firmament, which *was* over their heads, [when they stood *and* let down their wings.]
- 26 And above the firmament, which *was* over their head, *was* the likenefs of a throne, as the appearance of a sapphires-stone : and upon the likenefs of the throne *was* the likenefs as the appearance of a man above upon it. And I saw as the * colour of amber, as the appearance of fire round about within it : from the appearance of his loins and upward, and from the appearance of his loins and downward, I *even* saw as the appearance of fire ; and a brightnefs *was* † round about § him.
- * H. eye. 27 As the appearance of the bow which is in the cloud in the day of rain, so *was* the appearance of the brightnefs round about.
- † H. to him round about. 28 This was the appearance of the glory of Jehovah. And, § Or, to it. ‡ when I saw it, I fell upon my face.
- ‡ H. And I saw it and fell.

C. II.

24. —they let down their wings] כנפיהם : many MSS. and again, v. 25.

25. The three last words in the original are omitted by *6*. Ar. Syr. See Cappellus and Houbigant. One of De Rossi's MSS. omitted the three words at first. Some MSS. omit the whole verse. I have translated as V. If we read ותרפינה, the passage will be clear.

26. —of a man] The Representative of the Invisible God, his ever-blessed and only-begotten Son, who at length assumed human nature.

27. —within it] Sc. עין the colour. See Nold. not. 891. and *6*. MS. Al. where, and in MS. Copt. we have ἡ ὥσιν αὐτοῦ. Mr. Dimock ingeniously conjectures אש להבות, a fire of flames ; as pl. cv. 32.

"Confer viii. 2. unde videntur omittenda quæ omittit cod. Vat." Secker.

—round about him] That is, the man. One MS. reads ליה, sc. אש the fire. The nature of this brightnefs is explained in the next verse.

28. —is] The Hebrew future is here frequentative : "is wont to be in the cloud."

—glory of Jehovah] This glory assumed a different appearance, Isai. vi. 1, 2. Thus was God pleased to reveal himself to the prophets πολυτρόπως, in divers manners.

We need not allegorize the circumstances of this august vision too minutely. Many of them may serve only to fill up the splendour of the scene ; though many, no doubt, have much significance ; which should be pointed out rather by a correct judgment than a luxuriant imagination.

C. II.

- 1 And I heard a voice of one that spake: and he said unto me; Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet; and I heard him that spake unto me. And he said unto me, Son of man, I send thee to the sons of Israel, to * a rebellious nation which † hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day. Although the sons *be* of an ‡ hardened countenance and of a firm heart, I do send thee unto them: and thou shalt say unto them, Thus saith the Lord Jehovah. And they ||, whether they will hear or whether they will forbear, for they *are* a § rebellious house, yet shall they know that there hath been a prophet among them. And thou, son of man, be not afraid of them, and of their words be not thou afraid; though briers and thorns *be* with thee, and thou dwell among scorpions: of their words be not thou afraid, and at their looks be not thou dismayed, though they *be* a rebellious
- * H. *rebellious nations.*
† H. *have rebelled.*
‡ H. *hard of countenance, and firm of heart.*
|| Or, *as for them.*
§ H. *a house of rebellion.*

1. —[son of man] An imitation of the Syriac, ברנשא, which is repeated continually. Eichhorn.

—[stand upon thy feet] He had fallen prostrate, in the eastern manner. C. i. 28.

2. —[the spirit] The power of the Highest. Luke i. 35. See c. iii. 12, 14, 24. 1 Kings xviii. 12. 2 Kings ii. 16.

3. —[sons of Israel] ó. Ar. have בית *house*, for בני *sons*. See, on the contrary, בני for בית, c. iii. 1, 14 MSS. 1 ed. V. ó. Ar. Syr. and ib. v. 4, Syr. Chald. See also c. iv. 3. Perhaps the same contraction, "ב", may have been anciently used for both words.

—[a rebellious nation] הַגִּבִּיּוֹם 4 MSS. and 1 originally: "the rebellious nation." Houbigant reads גִּבִּי: "a nation of rebels:" and observes that Syr. translates in the singular number. Some suppose that *nations* may refer to both Israel and Judah. "גִּבִּיּוֹם non agnoscunt ó." Secker.

4. Although] See נ, *quavis*, Nold. §. 46. But 2 MSS. read אֲנִי אֲשֶׁר. Thus the rendering would be: "For the sons are, &c. heart, unto whom I send thee: and thou &c."

We may very well render—"day: and the sons are &c. yet I do send &c."

—[of an hardened countenance and of a firm heart] ó. MS. Al. and Theod. translate the original happily, by σκληροπρεπούς καὶ στερεοκαρδούς.

—[the Lord Jehovah] יהוה אלהים *Jehovah our God*: 3 MSS. Chald. One MS. and ó. MS. Vat. omit אֲנִי, *Lord*.

6. —[though briers &c.] סלון is a *thorn* c. xxviii. 24: and see under סלָה Ar. Cast. lex. purgavit spinis *palmas*; and, aculei adnascetes palmarum ramis: and again under סלָה, סלִיָה Chald. *spina*. This leads to the sense of סָרַב, which does not occur elsewhere in Hebrew. "Though thou art likely to be torn by briers and thorns, and to be stung by scorpions: that is, though thou exposest thyself to injurious and malignant treatment." In Syr. and Chald. סלָה is *to despise*; and סָרַב *to rebel, to oppose*. The sense therefore may be, "Though stubborn and proud men be with thee." Houbigant prefers the former sense; because *briers and thorns* seem parallel to *scorpions*.

—[with thee] אִתְּךָ, 15 MSS. 3 edd.

- * Or, *But speak* 7 rebellious house. But thou * shalt speak my words unto
thou. them, whether they will hear or whether they will forbear:
 † H. *rebellion.* for they *are* † most rebellious.
- 8 But thou, son of man, hear what I say unto thee: Be not
 thou rebellious, like that rebellious house: open thy mouth,
 and eat that which I give thee.
- † H. *sent.* 9 And when I looked, lo, an hand was † put forth unto me;
 10 and lo, a roll of a book *was* therein: and he spread it before
 me; and it was written within and without; and *there was*
 written therein, "Lamentations, and mourning, and woe."

C. III.

- 1 And he said unto me: Son of man, eat that which thou
 findest; eat this roll; and go, speak unto the house of Israel.
- 2 So I opened my mouth, and he caused me to eat that roll.
- 3 And he said unto me: Son of man, cause thy belly to eat and
 fill thy bowels with this roll which I give thee. Then did I
 eat it; and it was in my mouth as honey for sweetness.
- 4 And he said unto me: Son of man, go, get thee unto the
 house of Israel, and speak my words unto them. For thou
 art not sent unto a people * of a strange speech, and of an hard
 language; *but* unto the house of Israel: not unto many † people
 of a strange speech and of an hard language: surely, I have not
 sent thee unto them; they would have hearkened unto thee.
- * H. *deep of lip*
and heavy of
tongue.
 † H. *peoples deep*
of lip and heavy
of tongue.
- 7 But

7. —most rebellious] *בית מרי*, "a rebellious house," 19 MSS. 3 edd. 3 MSS. in the margin: *6. Ar. Syr. v. 5, 6, 8. c. iii. 9, 26, 27.* So that there is full authority for admitting this various lection into the text.

8. —thou rebellious] *מרי* is an adjective. c. xlv. 6.

—eat] See c. iii. 1, 3, 10. God's words were to sink into him, that he might faithfully deliver them to others. Thus Christians eat bread and drink wine, partly to shew that

they should receive and imbibe the doctrines of Christ, so as to practise them. John vi. "Take in, retain, digest." Secker.

10. —written] *כתיב* sc. *היה*, this.

—within and without] *Scriptus et in tergo, necdum finitus, Orestes.* Juv.

Quoted by Grotius.

The ancient books were rolled on cylinders of wood, or ivory; and, usually, the writing was only on the inside.

—and woe] Perhaps, *והיה*.

C., III.

1. —findest] *Quod tibi porrigitur. Quod obviam habes ab alio adductum. Recte Chald. quod tibi datur. Houbigant.*

3. —eat it] *ואוכלה* 3 MSS. *ה* is the affix, according to the ancient versions and Chald.

See Rev. x. 9. The substance, which had the appearance of a roll, was capable of being eaten. "Perhaps it was sweet, from the pleasure of being so honourably employed." Secker.

- 7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for *as to* all the house of Israel,
- 8 they *are* † of a firm forehead and of an hardened heart. Lo, † H. *firm of forehead, and hard of heart.*
- 9 head firm against their § foreheads. As an adamant, firmer † Or, *face.*
- than * flint, have I made thy forehead: fear them not, neither § H. *forehead.*
- be dismayed at their looks, though they *be* a rebellious house. * Or, *than a rock.*
- 10 Moreover he said unto me: Son of man, all my words which I shall speak unto thee receive in thine heart, and hear
- 11 with thine ears. And go, get thee unto them of the captivity, unto the sons of thy people, and speak unto them; and say unto them, "Thus saith the Lord Jehovah:" whether they will hear, or whether they will forbear.
- 12 Then the spirit lifted me up; and I heard behind me a voice *as of* a great * shaking, *which said*, "Blessed be the glory of * Or, *rustling.*
- 13 Jehovah from his place." I heard also the sound of the wings of the living creatures which † touched one † another, and † H. *kissed.*
- the sound of the wheels beside them, and the sound of a great † H. *her sister.*
- 14 † shaking. So the spirit lifted me up, and took me away; † Or, *rustling.*
- and I went § in bitterness, in the heat of my spirit; and the § H. *bitter.*
- hand of Jehovah *was* strong upon me.
- 15 Then I came to them of the captivity at Tel-abib, that dwelt by the river Chebar; and I dwelt where they dwelt, I
- even*

6. —surely I have not sent thee] Houbigant observes that all the ancients omit לֹא; and proposes either to expunge it, or, to read לוֹאִים, *certe autem si*. Jud. viii. 19. See אֵם, *surely*, Nold. §. 5.

8. —I have made firm—] Here, and in the following verse, may be an allusion to the prophet's name; which signifies, *God confirmeth*.

12. —a great shaking] רעשׁ in Cast. lex. is, concussus est cum strepitu. Quidam suffusus, qui tamen, præ frequentia eorum qui illum edunt, imitatur murmur vehemens. Guffetius. Ut quando cedri Libani moventur. Cocceius. The two latter refer to pf. lxxii. 16.

—the glory of Jehovah] Or, the glorious Jehovah.

—from his place] By us his ministering spirits, who are now in the place where his glory dwelleth.

13. —touched] See c. i. 9, 11.

14. —in bitterness] Or grief, because of the calamities which I was to foretell. C. ii. 10. But *δ*. MS. Al. Pachom. and ed. Ald, *ῥ* *μείλιχος*.

—in the heat of my spirit] In hot indignation against my rebellious countrymen.

—strong upon me] Urging and empowering me to execute my commission. Mr. Lowth refers to Jer. xx. 9.

15. —Tel-abib] The prophet was before at some distance from this place, though on the same river. C. i. 3. iii. 12, 14. If the Chebar runs into the Euphrates from mount Masius, those of Jehoiachin's captivity to whom Ezekiel prophesied were planted high up in the country, north of Babylon.

—and I dwelt &c.] ואשב, Keri, many MSS. and edd. ודמה 5 MSS. Agreeably to this reading

- 16 *even* dwelt there astonished among them seven days. And it came to pass at the end of seven days, that the word of Jehovah came unto me, saying;
- 17 Son of man, I have set thee a watchman unto the house of Israel: therefore hear the word from my mouth, and warn them from me. When I say unto the wicked, Thou shalt surely die; and thou warnest him not, nor speakest to warn the wicked from his wicked way * to save his life; that wicked
- 18 *man* shall die for his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his evil way; he shall die for his iniquity, but thou hast delivered thy soul. Again, when
- 20 the righteous turneth from his righteousness and committeth iniquity, and I lay a stumbling-block before him, and he dieth because thou hast not given him warning; he shall die for his sin, and his righteousness which he hath done shall not be remembered, but his blood will I require at thine hand.
- 21 Nevertheless if thou warn him, [*even* the righteous,] that the righteous sin not, and he do not sin; he shall surely live, because he is warned: also thou hast delivered thy soul.

22 And

reading we may translate: "And I dwelt (forasmuch as they dwelt there) I *even* dwelt &c." The English version follows the Vulgate. "Forte legendum, וישב אשר," Secker. But Houbigant prefers אשר דמה: "for they dwelt there: and I dwelt there" &c.

—astonished] משמים 2 MSS. As Ezra ix.

3. Astonished at the commission with which I was entrusted; and affected by the overpowering splendour of the vision.

18. When I say] באמרי, c. xxxiii. 8. Compare v. 17, 18, 19, and c. xxxiii. 7, 8, 9.

—die] An immature death, if not a violent one. The learned Michaelis understands the phrase of all the punishments of sin.

—to save his life] לחייתו MSS. and edd. And 3 MSS. read in Hiphil להחיותו; which Houbigant proposes as the best reading.

19. —thy soul] That is, thyself. See c. iv. 14. The opposite to this clause is, "His blood will I require at thine hand." v. 20.

20. —a stumbling-block] Such a temptation to sin, and particularly to idolatry, as he might have resisted.

—and he dieth] ויהי 3 MSS. (See De Rossi) and Syr. Ar. expresses the connexive particle. It must also be observed that *vau* precedes. After writing this, I found that Houbigant proposes the same reading, as corresponding to what follows in the next verse: "and he do not sin."

—his righteousness—shall not be remembered] MSS. and edd. read חזכרנה צדיקותיו.

21. [*even* the righteous] It is obvious to conjecture that the former צדיק is a gloss. But the ancients and Houb. read הוזהרת. "Nevertheless if thou warn the righteous." Houbigant thinks that the second צדיק should be placed with ה. after the second חטא: "that he sin not, and he do not sin; the righteous shall surely live—" היה יהיה MSS. and edd.

- 22 And the hand of Jehovah was there upon me ; and he said
 unto me ; Arise, go forth into the plain, and there will I speak
 23 unto thee. Then I arose and went forth into the plain : and
 lo, the glory of Jehovah stood there, as the glory which I saw
 24 by the river Chebar : and I fell upon my face. Then the
 spirit entered into me, and set me upon my feet. And he
 spake unto me, and said unto me ; Go, shut thyself within
 25 thine house. And thou, son of man, lo, bands shall be put
 upon thee, and thou shalt be bound therewith ; and thou shalt
 26 not go out among them. And I will make thy tongue cleave
 to the roof of thy mouth, that thou shalt be dumb, and shalt
 not be unto them * a reprover : for they are a rebellious house. * *H. for a man*
 27 But, when I speak unto thee, I will open thy mouth ; and *of reproving.*
 thou shalt say unto them, " Thus saith the Lord Jehovah."
 He that heareth, let him hear ; and he that forbeareth, let him
 forbear : for they *are* a rebellious house.

C. IV.

- 1 Thou also, son of man, take thee a * tile, and lay it before thee, * *Or, brick.*
 2 and † pourtray upon it a city, *even* Jerusalem. And lay siege † *Or, engrave.*
 against it, and build a tower against it, and ‡ cast up a mount ‡ *H. pour out.*
 against it : set a || camp also against it, and place *battering-rams* || *Or, tents.*
 3 against it round about. Moreover, take thou unto thee a plate
 of

24. —spake unto me] See c. xx. 3.

25. —bands shall be put upon thee] They put, men put, or, they shall put &c. For the verb may be converted by the distant *vau*. This impersonal form is equivalent to the passive voice : and indeed the word, differently pointed, becomes passive : " are put : " that is, " shall be put." See Mr. Lowth on Isai. xlv. 18. At thy command, thy domestics shall bind thee. See c. iv. 8.

26. —dumb] For some space of time, I will withhold revelations from thee.

—a reprover : for—] For, being a rebellious house, they are well deserving of reproof. Or, though they be a rebellious house.

27. —unto thee] אֵתָךְ MSS. and edd. See c. xiv. 4.

Thus saith the Lord—] The prophet was to declare his divine commission in these words. See c. ii. 4. c. iii. 11. It is more agreeable to these passages to suppose that the following words, " He that heareth—forbear," are the words of God to Ezekiel ; not part of the message which the prophet was to deliver.

C. IV.

1. —and lay it] ונתת MSS. and edd. here ; and twice in v. 2 ; and again v. 3.

2. —a tower] From דִּוּק Chald. דִּק Syr. introspexit, prospexit.

3. —a plate of iron] Probably such as cakes were baked on. See Tayl. conc. This may denote the strong trenches of the besiegers, or their firmness and perseverance in the siege ;

C 2

or,

* H. *in siege.*
† Or, *beset*: or,
distress.

4

‡ Or, *bear thou.*

5

|| Or, *bear thou.*
§ H. *And thou shalt*
accomplish them,
and shalt lie.

* Or, *bear thou.*

6

† H. *a day for a*
year, a day for a
year.

‡ H. *have I ap-*
pointed it unto thee.

7

|| Or, *and set thou.*

of iron, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be * besieged, and thou shalt † straiten it. This *shall be* a sign to the house of Israel. Lie thou also upon thy left side, and lay the punishment of the iniquity of the house of Israel upon it: *according to* the number of the days that thou shalt lie upon it, ‡ thou shalt bear the punishment of their iniquity. For I have appointed thee the years of the punishment of their iniquity, according to the number of days, three hundred and ninety days: and || thou shalt bear the punishment of the iniquity of the house of Israel. And, § when thou hast accomplished them, lie again on thy right side; and * thou shalt bear the punishment of the iniquity of the house of Judah forty days: † each day for a year ‡ have I appointed thee. And thou shalt || set thy face toward the

or, according to others, that there was an iron wall between the besieged, and God whom the prophet represented.

—and set—] ויהי עתה. Seven MSS. omit the final ה.

—against it] The city. Agreeably to what follows: “and it shall be besieged.”

—to the house—] לבני “to the sons.”
6. Ar. 1 MS. originally. See on c. ii. 3.

4. Lie thou—] In his own house. C. iii. 24. This was to be his posture, not without intermission, but in the exercise of his prophetic office during that part of each day when the people were likely to observe his conduct.

—lay the punishment &c.] That is, Declare that you thus represent the punishment &c.

—thou shalt bear &c.] Thou shalt prefigure the punishment which they shall bear.

5. —three hundred and ninety days] This number of years, see v. 6, will take us back, with sufficient exactness, from the year in which Jerusalem was sacked by Nebuchadnezzar to the first year of Jeroboam's reign, when national idolatry began in Israel. The period of days seems to predict the duration of the siege by the Babylonians: see v. 9: deducting from the year five months and twenty-nine days, mentioned 2 Kings xxv. 1—4, the time during

which the Chaldeans were on their expedition against the Egyptians. Jer. xxxvii. 5. Jackson, Chron. i. 383, follows the reading of 6. according to Origen, which is 190 years: and computes them from the 7th of Hoshea, when the siege of Samaria began, to the 2d of Cyrus, when liberty of returning to their own country was granted to the Israelites. But he confesses that he cannot explain the term of 40 years, as the duration of the punishment undergone by the house of Judah; and thinks that no tolerable explanation has yet been given of it.

6. —forty days] Reckon near fifteen years and six months in the reign of Manasseh, two years in that of Amon, three months in that of Jehoahaz, eleven years in that of Jehoia-kin, and eleven years in that of Zedekiah; and there arises a period of forty years, during which gross idolatry was practised in the kingdom of Judah. Manasseh's reformation, 2 Chron. xxxiii. 13, is supposed to have lasted during the remainder of his reign; and Josiah was uniformly a good king. ib. xxxiv. 2. Forty days may have been employed in spoiling and desolating the city and temple.

—have I appointed] V. 6. Ar. Syr. read נתתי; as v. 5.

- the siege of Jerusalem, and thine * arm *shall be uncovered*; * Or, *and let*
 8 and † thou shalt prophesy against it. And lo, I will put bands *thine arm be un-*
 upon thee, and thou shalt not turn thee ‡ from one side to *covered.*
 9 another, until thou have ended the days of thy siege. Also † Or, *and pro-*
 take thou unto thee wheat, and barley, and beans, and lentiles, ‡ H. *from thy*
 and panic, and spelt, and put them in one vessel, and make *side to thy side.*
 them food for thee *during* the number of the days that thou
 liest on thy side: three hundred and ninety days shalt thou eat
 10 thereof. And thy provision which thou shalt eat *shall be* by
 weight twenty shekels a day: from time to time shalt thou eat
 11 it. Thou shalt also drink water by measure, the sixth part of
 12 an hin: from time to time shalt thou drink. || Thou shalt also *H. And a*
 eat a barley cake, § and with * dung that cometh out of man *barley cake, thou*
 13 shalt thou bake it in their sight. Also Jehovah said; Even § H. *and as for it.*
 thus shall the sons of Israel eat their polluted food among the ** H. dung of the*
 14 nations whither I will drive them. Then said I: Ah, Lord *filth of man.*
 Jehovah! lo, my soul hath not been polluted: for from my
 youth up even until now I have not eaten of that which died
 of itself, or was torn in pieces; neither hath abominable food
 15 come into my mouth. Then he said unto me, Behold, I have
 given thee cow's dung for man's dung; and thou shalt prepare
 thy food † therewith.

† Or, *thereon.*

16 More-

7. uncovered] Disengaged from the upper garment worn in the east; and thus ready for action. See Tayl. conc. and Isai. lii. 10.

—prophesy] By these signs, and by occasional explanations of them.

8. —I will put bands] God is said to do what was done in consequence of his command. See on c. iii. 25. This seems to shew the firmness of the Chaldeans in carrying on the siege till they took the city.

9. —lentiles, and panic, and spelt] In Celsius the first of these is lens, Gr. *φάνης*; the second panicum; and the third zea, to which spelta is equivalent. They all serve to make a kind of bread, according to this author: and they were mixed together in one vessel, to denote the coarse food which should be used in the siege. See v. 16. In this v. 6 MSS. read *חטים*, and many MSS. read *ותת*.

10. —twenty shekels] Not ten ounces, troy weight.

11. —the sixth part of an hin] An hin was about ten pints. The prophet was to take this pittance from day to day, and in small portions from time to time of the same day, while he subjected himself to public notice. At other seasons he might be left to his natural liberty. The act denoted scarcity during the siege.

The humane Mr. Howard allows a prisoner “a pound and an half of good household bread a day, and a quart of good beer: besides twice a day a quart of warm soup made from pease, rice, milk, or barley.” 4^o. ed. 3. p. 40.

12. —dung] Dathius observes that the dung of oxen and of camels was often used by the easterns as fuel for preparing their food. The command to use human dung expressed extreme necessity. Harmer. i. 260.

15. —unto me] After *אלי* *é*. Ar. read *י*, i. e. *יהוה*; which word occurs in one MS.

- 16 Moreover he said unto me : Son of man, lo, I will break the staff of bread in Jerusalem ; and they shall eat bread by weight and with care, and they shall drink water by measure and with astonishment : that they may want bread and water, and be astonished * one with another, and pine away in their iniquity.

* H. a man and his brother.

C. V.

- † Or, instrument. 1 And thou, son of man, take thee a sharp † tool, *even* a barber's razor shalt thou take thee, and shalt cause *it* to pass upon thine head and upon thy beard ; and thou shalt take thee
 † H. of weight. 2 balances ‡ to weigh, and shalt divide || *the hair*. A third part
 || H. them. shalt thou burn § with fire in the midst of the city, when the
 § Or, in the fire. days of the siege are fulfilled ; and thou shalt take a third part
 * Or, instrument. and smite about it with *the* * tool ; and a third part shalt thou scatter in the wind, and I will draw out a sword after them.
 3 Thou shalt also take thereof a few in number, and shalt bind
 4 them in thy skirts. Then shalt thou take of them again, and cast them into the midst of the fire, and burn them in the fire :
for thereof shall come forth a fire into all the house of Israel.

5 Thus

16. —the staff of bread] On which man leaneth for support. See LeClerc. Lev. xxvi. 26. Et quoniam non est quasi quod *suffulciat* artus, Debile fit corpus, languescunt omnia membra, Brachia palpebræque cadunt, poplitesque procumbunt. Lucret. L. iv. 948.

17. —that they may want] “ Because they shall.” Secker.

—with another] בְּאַחֵרִי 3 MSS. 1 ed. See De Rossi. ad fratrem suum. V. *at one another*.

C. V.

1. —a sharp tool] 6. Ar. read מתער, *prænovaculâ*, and thus furnish a beautiful sense. “ Take thee a sharp sword, sharper than a barber's razor shalt thou take it unto thee.” Syr. seems to read כַּתְּעַר, “ as sharp as a barber's razor &c.” Thus חרב may be rendered *a sword* throughout.

—cause *it* to pass] וְהַעֲבִירָהּ, 1 MS. 2 edd. 6. Ar. Syr. and cause it to pass.

—balances to weigh] “ Weighing scales.” Secker.

2. —with fire] בְּאֵשׁ, 1 MS.

—of the city] Which the prophet had portrayed, or engraven.

—the siege] The typical siege.

—and smite] וְחָכָה “ and smite” V. Syr. Houbigant. For the meaning of this typical representation, see v. 12. How those who seceded into Egypt after the murder of Gedaliah were destroyed, see Jer. xlii. 16. xliii. 11. xliv. 12, 27.

3. —skirts] The extremities of thy garment. This denotes the few that were left in the land by Nebuzaradan. Jer. xl. 6. 2 Kings xxv. 22.

4. —thereof shall come forth a fire] In consequence of Ithmael's conspiracy against Gedaliah, destruction shall spread itself among the small residue of the Jews. See Jer. xlii, xliii, xliv. Houb. reads מִמֶּנָּה *sc.* מֵאֵשׁ.

- 5 Thus saith the Lord Jehovah: This *is* Jerusalem: * in the * Or, among.
 6 midst of the nations have I set her, and countries *are* round
 about her: and she hath changed my judgements into wicked-
 7 nefs more than the nations; and my statutes more than the
 countries which *are* round about her: for they have refused
 my judgements; and *as for* my statutes, they have not walked
 8 in them. Therefore thus saith the Lord Jehovah: Because ye
 are changed more than the nations which *are* round about you,
and have not walked in my statutes nor kept my judgements,
 9 which are round about you; therefore thus saith the Lord
 Jehovah: lo, I, *even* I, *am* against thee, and will execute
 judgements in the midst of thee, in the sight of the nations.
 10 And I will do in thee that which I have not done, and where-
 unto I will not do any more the like; because of all thine
 abominations. Therefore *the* fathers shall eat *the* sons in the
 11 midst of thee, and *the* sons shall eat their fathers: and I will
 execute judgements in thee; and I will scatter the whole
 remnant of thee towards † all the winds. Therefore, *as* I live, † Or, every
 12 saith the Lord Jehovah, surely because thou hast polluted my *wind*.
 sanctuary with all thy detestable things, and with all thine
 abominations; even I also will diminish, and mine eye shall
 not spare, even I also will not have pity. A third part of
 thee shall die with the pestilence, or shall be consumed with
 famine in the midst of thee; and a third part shall fall by the
 sword.

5. Thus saith] In 6. Ar. the translation is, "And thou shalt say unto all the house of Israel: Thus saith &c." The four last words of v. 4. seem to have been originally repeated; with *וַאֲמַרְתָּ* prefixed to them, at the beginning of v. 5.

6. —more than the nations] More than the nations have changed their judgements. See Jer. ii. 11.

—they have refused] The nations have adhered to the religious rites transmitted down to them by their ancestors.

7. —Because ye are changed] The connection with the foregoing verse leads to the reading of *הַמְּוֹרָחִים* from *מִוֹר* to *change*: inf. Niphal. Houbigant conjectures *הַמְּסַכִּים*, "ye do violence."

—but have done] *לֹא* is omitted by 22 MSS. 4 edd. and Syr. See also c. xi. 12. However, a good sense arises from retaining it. "Neither have done according to the judgements [or manners] of the nations that are round about you:" sc. by persevering in the religion of your forefathers.

9. —the like] The national punishment of the Jews, comprehending what they suffered from Nebuchadnezzar Titus and Adrian, has been remarkably signal.

11. —diminish] Two or three MSS. Kenn. read *אֶרְדֵּעַ*, "will cut off:" and 4 of De Rossi's MSS. and 5 originally.

12. A third part of thee] Many MSS. read *שְׁלִישִׁיתְךָ*.

- fword round about thee; and a third part will I scatter towards
 13 all the winds, and I will draw out a fword after them. Thus
 shall mine anger be accomplished, and I will cause my fury to
 rest upon them, and will be comforted: and they shall know
 * Or, jealousy. that I Jehovah have spoken *it* in my * zeal, when I have
 14 accomplished my fury upon them. Moreover I will make thee
 † H. for a deso- † a desolation and ‡ a reproach among the nations which are
 lation. round about thee, in the sight of all that pass by. And thou
 ‡ H. for a re- 15 shalt be a reproach and a reviling, an instruction and an
 preach. astonishment, unto the nations which *are* round about thee,
 when I shall execute upon thee my judgements in anger and in
 16 fury and in furious rebukes: I Jehovah have spoken *it*: When
 I shall send upon you the evil arrows of famine which are for
 destruction, which I will send to destroy you; and shall encrease
the famine upon you, and shall break your staff of bread;
 17 and *when* I shall send upon you famine, and evil beasts which
 shall bereave thee, and pestilence and blood shall pass through
 thee, and I shall bring the fword upon thee. I Jehovah have
 spoken *it*.

- 1 Also the word of Jehovah came unto me, saying;
 2 Son of man, set thy face towards the mountains of Israel,
 3 and prophecy against them, and say; Ye mountains of Israel,
 hear the word of the Lord Jehovah. Thus saith the Lord
 Jehovah to the mountains and to the hills, to the streams and
 to

15. And thou shalt be—] והיות The an-
 cients; and Houbigant in his translation.

—unto the nations] בנאים, “among the
 nations.” MSS. V. 6. Ar.

16. —upon you] בכם Syr.

—evil arrows of famine] This is poetical

and sublime. Famine might be inflicted various
 ways; by locusts, hail, showers, blasts, drought,
 &c. See Grot.

—for destruction] למשחת 6. Syr.

17. —which shall bereave thee] ושכלוך
 many MSS. 1 ed.

2. of Israel] “Israel being carried captive,
 Judah is called Israel: and perhaps possessed a
 great part of the country.” Secker.

3. —to the mountains and to the hills] See
 Deut. xii. 2. Jer. ii. 20. iii. 6. c. xviii. 6.
 Philip II. king of Macedon, in his expedition

against Sparta, sacrificed to the Gods on each
 of the hills, one of which was called Olympus
 and the other Eva. Polyb. l. v. p. 372. ed.
 Cafaub. Cyrus, just before his death, offered
 sacrifices to Jupiter, the sun, and the other
 Gods, ἐν τοῖς ἁγίοις. Cyrop. l. viii. p. 647. ed.
 Hutchinson,

- to the vallies: Lo, I, *even* I, will bring a sword upon you,
 4 and I will destroy your high places: and your altars shall be
 desolate, and your * images shall be broken; and I will cast *Or, *sun-images*.
 5 down your slain before your idols: and I will lay the carcases
 of the sons of Israel before your idols, and I will scatter your
 bones round about your altars.
 6 In all your habitations the cities shall be laid waste, and the
 high places shall be desolate; that your altars may be laid-
 waste and destroyed, and your idols may be broken and cease,
 and your † images may be cut down, and your works may be †Or, *sun-images*.
 7 abolished: and that the slain may fall in the midst of you, and
 ye may know that I *am* Jehovah.
 8 Yet will I leave a remnant, that ye ‡ may have *some* who †H. *in that there*
 shall escape the sword among the nations, when ye shall be †H. *shall be unto you*
 9 scattered through the countries. And || they that escape of *escapers from the*
 you shall remember me among the nations whither they shall || *sword.*
 be carried captives, when I have broken their whorish heart || H. *the escapers.*
 which departed from me, and their eyes which went a whoring
 after their idols: and they shall loathe § themselves for the § H. *their faces.*
 evils which they have committed, in all their abominations:
 10 and they shall know that I Jehovah have not said in vain that
 I would do this evil unto them.

II Thus

Hutchinson, 4°. where see Diff. ii. p. xliii.
 Jupiter speaks of Hector as sacrificing to him

Ἰδὼς ἐν κορυφαῖσι πολυπύργων. Il. xxii. 171.

—Lo I] הנה. See MSS. and the ancients.

—high places] Set apart for idolatrous
 worship.

4. —images] Statuæ solis, imagines sub-
 diales. Cast. lex. חם *to be warm*.

5. —your idols] V. 6. 10 MSS. read with
 the affix ים. But Syr. Ar. Chald. Theod.
 with הם: “the idols worshipped by them.”
 Four of De Rossi’s MSS. and 3 originally, read
 כם.

6. In all—] 6. MS. Al. prefix ו *and*, or
 rather *for*. This verse seems addressed to the
 people of the land.

—shall be desolate] תשמה: many MSS.
 3 edd.

8. —that ye may have] Houbigant says

that the true reading is לחיות. One of De
 Rossi’s MSS. read thus originally. “Putaret
 quis legendum potius בכם להיות, vel להיות
 בכם.” Secker.

—when ye shall be scattered] בהזרותכם
 2. MSS.

9. —when I shall have broken] That is,
 subdued. שברתי is the reading of V. Syr.
 Chald. Houbigant. See when נאמר Nold. §.
 18. It is equivalent to כאשר.

—they shall loathe themselves] See the same
 construction with ב Job x. 1. Hebr. “they
 shall loathe their faces.” So “the face of
 Jehovah” is Jehovah.

10. —that I Jehovah have not] ולא Syr.
 “that I *am* Jehovah, and have not &c.”

—this evil] All this evil: 6. MS. Al. Fa-
 chom. Arab.

- 11 Thus faith the Lord Jehovah : Smite with thine hand, and
stamp with thy foot, and say, Alas for all the evil abominations
of the house of Israel ! for by the sword, by famine, and by
12 pestilence, shall they fall. He that is far off shall die by the
pestilence, and he that is near shall fall by the sword, and he
that remaineth, and is preserved, shall die by the famine : and
13 I will accomplish my fury upon them. Then shall ye know
that I *am* Jehovah, when their slain *men* shall be among their
idols round about their altars, upon every high hill, in all the
tops of the mountains, and under every green tree, and under
every thick oak, the place where they offered * sweet favour
* H. *a favour of* 14 to all their idols : and *when* I shall stretch out mine hand upon
rest. them, and make the land a desolation and an astonishment
more than the desert towards Diblath, in all their habitations :
they shall even know that I *am* Jehovah.

C. VII.

- 1 Moreover the word of Jehovah came unto me, saying :
2 Also, thou son of man, thus faith the Lord Jehovah unto the
country of Israel :
An end cometh, the end *cometh*,
Upon the four corners of the land.
3 Now *cometh* the end upon thee ;

And

12. —and is preserved] So Syr. from נָצַר. But V. ó. Chald. Houb. “and is besieged” from צָוּר.

13. Then shall ye know—] Syr. וַיֵּדְעוּ : “then shall they know.” The sense of the present more authorized reading may be : “Then shall ye who survive know &c.” Observe that the three first affixes, הֵם *their*, are read כֵּם *your* in V. ó. and in some MSS.

14. —Diblath] See Numb. xxxiii. 47. and Grot.

—their habitations] Your habitations : 3 or 4 MSS. and 1 ed.

—they shall even know] ó. “ye shall know.” Ar. “ye shall even know” : representing יֵדְעוּם, or יֵדְעָתָם. See the beginning of v. 13.

C. VII.

This chapter shews that, though Ezekiel's eloquence is generally diffuse, he can occasionally give it strength. It bears strong marks of a poetical cast.

2. Also, thou son of man] After these words ó. Ar. Syr. Houb. Dath. add אַמֵּר *say*, as c. xi. 5, 17.

An end cometh—] קֵץ בִּא דִּקְצָא בִּא : one MS. Kenn. V. ó. Ar. Syr. Chald. Houb. or rather, קֵץ בִּא דִּקְצָא בִּא. 1 MS. De Rossi, and another originally : v. 6.

—the four] אַרְבַּע 14 MSS. Mafora. Houb.

- And I will send mine anger upon thee,
 And will judge thee according to thy ways,
 And will recompense upon thee all thine abominations.
 4 And mine eye shall not spare thee, neither will I have pity :
 But thy ways will I recompense upon thee,
 And thine abominations shall be in the midst of thee ;
 And ye shall know that I *am* Jehovah.
 5 Thus saith the Lord Jehovah :
 Lo, evil cometh after evil :
 6 An end cometh, the end cometh ;
 It * awaketh against thee ; lo, it cometh :
 7 The morning cometh upon thee ;
 O thou that dwellest in the land, the time cometh :
 The day of tumult is near, and not of *joyful* shoutings.
 8 Now will I shortly pour out my fury upon thee,
 And accomplish mine anger against thee :
 And I will judge thee according to thy ways,
 And recompense upon thee all thine abominations.
 9 And mine eye shall not spare, neither will I have pity :
 According to thy ways will I recompense † thee,
 And thine abominations shall be in the midst of thee ;
 And ye shall know that I Jehovah smite *you*.

* Or, *watcheth*.† H. *upon thee*.

10 Lo,

4. —[spare thee] חס is used with על, Jer. xxi. 7. c. vii. 4. xvi. 5.

But thy ways] כדרכיך, “according to thy ways,” 6 MSS. Kenn. 4 De Rossi. v. 9.

—thine abominations shall be] תהיינה 11 MSS. See also MSS. v. 9. The punishment of your abominable idolatries shall be manifest among you.

5. —after evil] אחרי *after*, is the reading of more than 20 MSS. Kenn. 3 edd. 7 MSS. De Rossi. Chald. Houb. But Syr. reads תחת, *in the place of*.

6. —It awaketh against thee] Houbigant omits הקץ with Chald. and says that “the end awaketh” has no sense in Hebrew or Latin : and, on examining יקץ and קוצ in the concordances, I find no example of their use as here. However, the paronomasia is common in the Hebrew prophets. Two MSS. read

הקץ : and if we read באה for באה, with Houbigant, we may render this hemistich, “Lo, the end cometh against thee.” עליוך is read here in 5 or 6 MSS. and in one MS. v. 7.

7. —of *joyful* shoutings] I read with Houbigant הירורים or הורורים, “celebrations, of acclamations.” See Isai. xvi. 9, 10. Michaëls retains the common version ; and proposes as one probable sense, “the joyful cries of the victorious. Isai. xl. 9.”

8. —shortly] Job xx. 5. favours this rendering : and MS. Copt. has a word equivalent to it. But Jer. xxiii. 23, the versions, and Houb. favour “de proximo, cominus, from near, from at hand :” making the sense, “Now will I draw near and pour out &c.” To pour out fury is a natural image. So Livy xxxix. 34. In Maronitas iram effundit.

- 10 Lo, the day, lo, it cometh ;
The morning goeth forth.
The rod hath blossomed ; pride hath flourished ;
11 Violence hath risen up into a rod of wickedness.
None of them *shall remain*, nor of their multitude,
Nor of their concourse ; neither *shall there be* wailing for them.
12 The time cometh, the day draweth near.
Let not the buyer rejoice ;
Neither let the seller lament himself :
For hot anger *is* upon all the multitude thereof.
13 For the * sellers shall not return to that which is sold,
Although † they *were* yet alive.
For the vision *is* against all the multitude thereof, ‡ it shall not
return :
Neither shall any strengthen himself by the iniquity of his life.
14 Blow

* H. *feller*.

† H. *their life*
were yet among
the living.

‡ Or, *they*.

10. —it cometh] Perhaps we should read בֹּא, as I do not find that יוֹם is feminine. It is not so elegant to render, "Lo, the day; lo, the morning cometh, it goeth forth."

The rod—] The rod of oppression, and of wickedness, v. 11, prevails among the Jews, and their pride encreases.

11. None of them] יָדֵי, *shall be*, is understood. *Therefore* may be prefixed to this hemistich by way of connection.

Nor of their concourse] I propose reading בְּהִדְמָתָם, that is, מִהִדְמָתָם. Two or three MSS. insert the י: "of their tumultuous ones:" which agrees with the marginal rendering in the English bible. Moerlius renders thus: Violentus (*hostis*) surrexit contra tribum improbitatis; non (*erunt*) ex illis (*tribus improbitatis sociis*) & non (*erunt*) ex multitudine eorum neque ex turba (*ab* הִדְמָתָם *turbare*) eorum, in quibus non (*videbitur*) luctus. "Ex fonitu eorum." V. See Prov. i. 21. Isai. xiv. 11.

—wailing] But נָח (neither *shall there be* rest among them) is the reading of many MSS. 2 ed. V.

12. —lament himself] As the enemy would soon have torn his property from him.

—thereof] Of the land. v. 2, 9.

13. —return] At the year of Jubilee.

Although—] Syr. Ar. and one Greek MS. in Montf. Hex. read וְלֹא. "Neither shall their life be among the living."

—the vision] So all the ancients. But 2 MSS. read חֲרֹן, and a rasure seems to shew that this was the original reading of a third. Thus the close of v. 12 is repeated, after the poetical manner. "For hot anger *is* upon all the multitude thereof." See also v. 14.

—it shall not return] One MS. and 2 edd. supply יְהוָה נֶאֱמָר *saith Jehovah*: "quod et alios libros exhibere notant ad marg. biblia Bomberg. 1518." De Rossi. Thus a second hemistich is formed: "It shall not return, *saith Jehovah*." This variation must be pleasing to the espousers of the metrical system; as, from v. 2, the measure halts in this place only. Of a vision it may be said, It shall not return back unfulfilled: Isai. xlv. 23. lv. 11: Of anger, It shall not turn again, without fully avenging me. Isai. v. 25. ix. 12, &c.

—by the iniquity] V. seems to read בְּעֵוֹן: and Chald. בְּעֵוֹנֵי "by the iniquities." Syr. may read יִחְזֹקוּ: "Neither shall any strengthen his life by his iniquity."

- 14 Blow ye the trumpet, and let all be ready :
Yet none goeth to the battle :
For [mine] hot anger *is* upon all the multitude thereof.
- 15 The sword *is* without, and the pestilence and the famine within.
He that *is* in the field shall die by the sword ;
And he that *is* in the city, famine and pestilence shall devour him.
- 16 But they § that *are to* escape of them, shall escape,
And shall be on the mountains as moaning doves.
Death consumeth them, each for his iniquity : § H. *the escapers of them.*
- 17 All hands shall be feeble, and all knees shall * flow *with* water : * Or, *run down.*
- 18 They shall also gird themselves with sackcloth, and horror shall
cover them ;
And upon all *their* faces shall be shame ;
And upon all their heads baldness.
- 19 Their silver shall they cast into the streets,
And their gold shall be † as an unclean thing : † H. *for.*
Their silver and their gold shall not be able to deliver them,
In the day of the wrath of Jehovah :
They shall not satisfy their ‡ souls, ‡ H. *soul ; or, appetite, or, desire.*
Neither shall they fill their bowels :
Because it was the stumbling-block of their iniquity.
- 20 For *as to* the beauty of their ornaments, they turned it to pride ;
And

14. —and let all be ready] וְהָכֹן V. והכן, 2 MSS. 2 edd. והכינו, and *prepare*, Syr. והכינו, and *judge*, ó. Ar.

Yet none goeth &c.] Such is the judicial cowardice which prevails.

—mine hot anger] הָרוֹן, *hot anger*, 1 MS. as v. 12.

16. —as moaning doves] Houb. reads יוֹנִים *moaning*. But then we must read חַגִּיּוֹת of *the clefts* ; a word elsewhere used with the masculine termination.

Death consumeth them—] So Houbigant. But ó. Ar. אֶמֶית. “I will slay all of them.” And Syr. reads יָמוּת. “All of them shall die.” From MSS. הָרוּמָת, “All of them shall be put to death,” seems a probable reading.

17. —shall flow *with* water] So the Hebrew phrase is used, Joel iii. 18. “The hills shall flow *with* milk.” In sudorem solventur.

Houbigant. But ó. Καὶ πάντες μὲντοι μολυνθήσονται ὑγρὰσι. See also the other versions, and Chald.

18. —*their* faces] Syr. Chald. read פְּנֵיהֶם, their faces.

—their heads] רִאשֵׁיהֶם, heads, ó.

19. —as an unclean thing] They shall remove it from them, as if it had contracted legal pollution.

They shall not satisfy—] Their silver and their gold shall not remove the distresses of famine during the siege : because they have employed them to adorn their idols, the iniquitous causes of their fall. See v. 20, and c. xvi. 17. xiv. 3. xlv. 12.

20. —of their ornaments] עֲרִיסִים, as Exod. xxxiii. 6 ; V. Syr. Houb. and perhaps one MS.

—they turned it] See שָׁם Joel i. 7. Isai. xxi. 4. Read שְׂמֹחֶה, as V. ó. Syr. Houb. Mr. Dimock also proposes this reading.

- || Or, *even* their. \ And the images of their abominations, || *and* of their detestable things, they made therewith :
- § H. *for*. Therefore have I appointed it unto them § as an unclean thing.
- 21 And I will give it into the hands of strangers for a prey ;
And to the wicked of the earth for a spoil, and they shall defile it.
- * Or, *And my* 22 For I will turn my face from them ;
secret place shall
be defiled. * And men shall defile my secret *place* ;
And † robbers shall enter into it, and shall defile it.
- † H. *breakers* 23 Make a chain :
through. For the land is full of ‡ bloody judgement,
‡ H. *judgement* And the city is full of violence.
of bloods.
- || H. *evil of the* 24 Therefore I will bring || cruel nations,
nations. And they shall possess their houses :
I will also make the pride of the strong to cease,
And their holy places shall be defiled.
- 25 Destruction cometh, and they shall seek peace, and *there shall be*
none.
- 26 Calamity shall come upon calamity,
And rumour shall be upon rumour :

And

And the images—] Syr reads לִצְלָמֵי.

—and of their detestable things] V. Syr.

11 MSS. and 1 ed. Kenn. 10 MSS. De Roffi. prefix וְ, *and*.

According to the two last readings we may render :

“ To the images of their abominations :

“ And their detestable things they made therewith :” &c.

Or, by a different punctuation, the whole may stand thus :

For the beauty of their ornaments, which *was*
for *their* pride,

They turned it into the images of their abominations :

And their detestable things they made therewith :

Therefore &c.

22. —into it] The secret place or sanctuary.

Read בֵּן, and וְהִלְחֹדוּ. The latter is the reading of 7 MSS. 1 ed. Keri. But some understand עִיר, *the city*.

23. Make a chain] To denote that the

people will be led away captive in chains. But *ó.* translate *καὶ ποιήσουσι φεγμὸν* : et facient perturbationem. עִיר would answer to *ó.* but does not resemble the word in the text.

“ And robbers shall enter into it,

“ And shall defile it, and make it a waste place.”

Possibly, עֲשֵׂה הַנִּרְתָּק, faciendo evulsum, “ making it a place plucked up” ; in opposition to the passive participle, צִדְדוֹן, *v.* 22. Both the sense and the metre need a more satisfactory conjectural emendation than I can propose.

24. —cruel nations] The Babylonians. See c. xxx. 24.

—the pride of the strong] “ τῆς ἰσχυρῆς αὐτῶν. *ó.* recte : עֵוִם. conf. xxiv. 21. xxx. 6. xxxiii. 28. Lev. xxvi. 19. the excellency of their strength : i. e. the temple.” Secker. עֵוִם occurred originally in one of De Roffi's MSS.

25. —cometh] בָּאָה one MS. “ he maketh haste, who is to come. קָפַד הָבָא.”—Michaelis.

26. Calamity—] *ó.* Ar. read וְהָיָה, *woe*, twice. “ Woe shall come upon woe.”

And they shall seek a vision from the prophet :
And the law shall perish from the priest, and counsel from the
elders.

- 27 The king shall lament himself, and the prince shall be clothed
with astonishment ;

And the hands of the people of the land shall be troubled.

I will do unto them according to their way,

And according to their judgements will I judge them :

And they shall know that I *am* Jehovah.

C. VIII.

- 1 NOW it came to pass in the sixth year, in the sixth *month*,
on the fifth *day* of the month, *as* I sat in mine house, and the
elders of Judah sat before me, that the hand of the Lord
2 Jehovah fell there upon me. And I looked, and lo, a likeness
as the appearance of fire : from the appearance of his loins and
downward, fire : and from his loins and upward, as the ap-
pearance of brightness, as * the colour of amber. And he * H. *the eye*.
3 put forth the form of an hand, and took me up by a lock of
mine head ; and the spirit lifted me up between the earth and
the

27. —and the prince] וְהַנָּשִׂיא, 2 or 3 MSS.
—with astonishment] מֶעֱרֹר. V. Stupor.
Houb. Perhaps we should read שְׂמִיָּה, or
מִשְׁמָה. “To be clothed with desolation” seems
harsh.

—according to their way] Mr. Dimock
proposes כְּדִרְכָּם with V. *ó*. Syr. Ar. and ob-
serves that 6 MSS. and V. read וְכַמְשַׁפְּמֵיהֶם.
This reading is also found in 11 of De Rossi's
MSS. אֲתָם MSS. edd.

C. VIII.

1. —in the sixth *month*] Fifth month. *ó*.
Ar. Aq. Observe that, c. iv. 4, 5, 6, the
prophet is commanded to lie on his left side
three hundred and ninety days, and on his
right side forty days : to which must be added
the seven days mentioned c. iii. 15. But the
interval between this vision, and c. i. 1, is
only one year and two months, or four hun-
dred and twenty days, reckoning thirty days
in a month. Therefore this revelation was
made to the prophet during his typical siege.
“But Vignoles, v. ii. 447, thinks that the
year was a lunar one with an intercalation of
30 days.” Secker. And, according to Mi-
chaelis, the Jews, and in general the people of

Asia were used to lunar years of 354 days.
Add to them two months, or 59 days, and
you have 413 days. A whole month was in-
tercalated from time to time into the lunar
year to make it agree with the harvest year.
Add 29 days, and you have 442 days.

—of the Lord Jehovah] אֲדֹנָי *Lord* is want-
ing in 3 MSS. and in *ó*. MS. Vat.

2. —as the appearance of fire] Houbigant
reads כְּמֵרְאָה אָדָם, *as the appearance of a man* ;
and confirms this reading from c. i. 26, from
ó. and from the phrase *his loins*. Probably
אִישׁ, *a man*, is the true reading ; as it resem-
bles אֵשׁ, *fire*. “*ó*. וְאֵשׁ, recte. Conf. i. 26.”
Secker.

* *H. between the heavens.*

* the heavens, and brought me in the visions of God to Jerusalem, to the door of the inner gate which looketh toward the north, where *was* the seat of the idol of jealousy, [which provoketh to jealousy.] And lo, the glory of the God of Israel *was* there, according to the vision which I saw in the plain.

5 Then said he unto me : Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way

6 toward the north ; and lo, northward, at the gate of the altar, this idol of jealousy in the entry. He said furthermore unto

me : Son of man, seest thou what they do ? *even* the great abominations which the house of Israel commit here, † so as

7 to go far from my sanctuary. But ‡ turn *thee* yet again, and thou shalt see great abominations. And he brought me to the

door of the court ; and I looked, and lo, a hole in the wall.

8 Then said he unto me ; Son of man, dig now in the wall.

9 And when I had digged in the wall, lo, a door.* And he said unto me, Go in, and see the wicked abominations which they

10 do here. So I went in and saw ; and lo, every form of creeping

|| things, and of § abominable beasts, and all the idols of the house of Israel, * portrayed upon the wall † round about :

and

† Or, *that I should go far.*

‡ Or, *thou shalt still again see.*

|| *H. thing.*

§ *H. beast which is abomination.*

* Or, *engraven.*

† *H. about about.*

3. —in the visions of God] By mental representation : for it seems most probable that every thing to c. xi. 24 passed while the prophet was in a trance. C. xi. 25, Ezekiel relates his vision to the elders who sat before him.

—which provoketh to jealousy] The original word *הַמְּכַלֵּם*, (as 3 MSS. 6 edd. read, see Kenn. & De Rossi) may be a gloss on the foregoing word, or a different reading of it. *ó. Ar. Syr. Sym.* omit it. See also v. 5. What this image was, which rivalled God and raised his jealousy, cannot be determined. See 2 Chron. xxxvi. 14. Deut. xxxii. 21.

4. —of the God of Israel—] “Of Jehovah God of Israel. 1 MS. and *ó.*” Mr. Dimock.

—in the plain] See c. iii. 22, 23.

5. —at the gate of the altar] Probably so called from the time of Ahaz ; who placed the brazen altar to the north of the altar built

according to the model of that which he had seen at Damascus. 2 Kings xvi. 14.

—in the entry] *בְּרִיחָהּ* See MSS. and edd. It is a substantive, used only here. V. has, in ipso introitu.

6. —what they do] Read *מַה הֵם עוֹשִׂים*, with some MSS.

—so as to go far from my sanctuary] So *ó. Ar. Syr. Houb.* But V. Ch. as Engl. verf. “that I should go far” &c. and Michaelis supposes a reference to c. ix. 3. x. 18.

10. —and of abominable beasts] Syr. and 3 MSS. read *וְשִׁקָּץ*, “and of beasts and of abominable things.” “Round the room in Thebes where the body of King Ofymanduas seemed to be buried, a multitude of chambers was built, which had elegant paintings of all the beasts sacred in Egypt.” Diod. Sic. i. p. 59. ed. Wess. Referred to by Secker.

- 11 and seventy men of the elders of the house of Israel; and Jaazaniah *the* son of Shaphan standing in the midst of those who stood before them: and every man *had* his censur in his hand, and a * thick cloud of incense went up. Then said he * H. *a thicknes of a cloud of the incense.*
- 12 unto me; Hast thou seen, O son of man, what the elders of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, "Jehovah seeth us not: Jehovah
- 13 hath forsaken the earth." He said also unto me; † Turn thee † Or, *Thou shalt yet again, and thou shalt see great abominations which these do. still again see.*
- 14 Then he brought me to the door of the gate of Jehovah's house, which *was* toward the north; and lo, women sat there
- 15 weeping for Thammuz. Then said he unto me; Hast thou seen *this*, O son of man? † Turn thee yet again, *and thou* † Or, *Thou shalt*
- 16 shalt see greater abominations than these. And he brought me *still again see.* into the inner court of Jehovah's house; and lo, *at* the door of the temple of Jehovah, between the porch || and the altar, *were* || H. *and between.*
- about five and twenty men, *with* their backs toward the temple of Jehovah and their faces eastward; and these bowed themselves eastward to the sun.
- 17 Then said he unto me; Hast thou seen this, O son of man? Is it a light thing to the house of Judah, that they commit the abominations which they commit here? For they have filled the

11. Jaazaniah] Probably a prince of the people. See the close of c. xi. 1.

—before them] The idols.

12. —in the dark] Hence Milton says of Ezekiel with great propriety,

By the vision led

His eye survey'd the dark idolatries

Of alienated Judah. Par. lost. i. 455.

—of his imagery] *משכבתי*, of his bed. The ancients. Hallet. iii. 14.

14. —Thammuz] With what impure rites the annual time of lamenting Adonis was observed, see Univ. hist. i. 401, 3. Fol.

The love-tale

Infected Sion's daughters with like heat;

Whose wanton passions in the sacred porch

Ezekiel saw. Par. lost. i. 453.

16. —between the porch and the altar] See on Joel ii. 17.

—their backs toward the temple] An expression of contempt to Jehovah. See Mr. Lowth. "Hence it appears that the vestibule of the temple was to the east." Spencer 442.

—bowed themselves] *משתחוים*, 7 or 8 MSS. Kenn. 3 of De Rossi's MSS. and 7 originally.

—eastward]

Illi, ad surgentem conversi lumina solem,

Dant fruges manibus falsas.

[En. xii. 173.

17. —a light thing—that they commit] See *קל* thus used with *מ*. Isai. xlix. 6.

—the abominations] Three MSS. 2 originally, and the three most ancient editions, prefix *כל*: *all* the abominations. See De Rossi.

|| H. *a singing.*

18

the land *with* violence, and have returned to provoke me to anger; and lo, they send forth a || scornful noise through their nostrils. Therefore will I act in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears *with* a loud voice, yet I will not hear them.

C. IX.

1

* H. *the weapon of his destruction.*

2

† H. *a weapon of his breaking in pieces.*

‡ H. *upon his loins.*

3

He cried also in mine ears *with* a loud voice, saying; Draw near, ye that have charge over the city, even every man * *with* his destroying weapon in his hand. And lo, six men came from the way of the higher gate which looketh toward the north, and every man † his slaughter-weapon in his hand: and one man among them *was* clothed with linen, with a writer's inkhorn ‡ by his side: and they went in and stood beside the brazen altar. And the glory of the God of Israel went up from the cherub, whereupon it was, to the threshold of

—have returned to provoke] Have repeatedly provoked.

—they send forth a scornful noise &c.] See שִׁחִיךְ pf. l. 19. Prov. vi. 14, 19. שִׁחִיךְ is found in 8 MSS. and 3 edd. and this word signifies in Chaldee “crepus ignominiae causa.” See Cast. lex. See also שִׁחִיךְ, in the sense of *per*, Nold. §. 16. We may therefore adopt the rendering which I have proposed; and which is that of Aq. Symm. and, as to the sense, of ó. MS. Pachom. Vat. See on c. xxxiii. 31. Jerom and Origen observe that ἐκλείνουν τὸ κλάμα, “they put the branch,” which is found in ó. MS. Al. is added from Theodotion. See Monf. Hex. and ó ed. Sixt Quint. In favour of our common version Dathius says, Recentissimus Persicæ religionis enarrator—Perronius, Itin. p. 665, in supellecile sacra Persarum Indiæ

orientalis enumerat etiam fasciculum ferculorum, *Baršom* in lingua Persica veteri dictum, quem inter precandum manibus tenent. Michaelis says that they held it before their face opposite to the holy fire; and that it is represented in D'Auquetil's voyages, tabl. iii. n. 3, 4. p. 665. Germ. ed. Ἐν ταῖς λιτανείαις καὶ ἱκετηρίαις τὸς τῆς ἱλαρίας βάλλας περιλείνουν. Porphy. in *Antro nympharum*. 8°. Romæ. 1630. p. 131. See also Spencer l. iv. v. 1117, who observes that the heathens, in the worship of their deities, held forth the branches of those trees which were dedicated to them.

Τίνας ποῦ ἔδρας τάσδε μοι θαύζετε,

Ἰσθηρίους κλάδοισιν ἐξεδέμμενοι;

Soph. Œd. Tyr. l. 2, 3.

18. —will I act] Mr. Dimock supplies

עָבַד with ó. “deal with them in fury.”

C. IX.

1. —Draw near] So Syr. Houb. However the English version very well supposes that the verb is used in Pihel. Secker observes that “another translation may be, They that have charge over the city are drawn near.”

—ye that have charge] See a like use of the original word, Isai. lx. 17. Ye that are appointed to avenge me on Jerusalem. This

is prophetic of the slaughter which the Babylonians were to make.

2. —the north] The Babylonians made their inroads into Palestine from the north.

—inkhorn] That the easterns wore it suspended from the girdle, see Shaw's travels, p. 293 fol. 227 4°.

3. —cherub] That is, cherubim: as c. x. 2, 4. Transit a vehiculo. Grot.

- of the house: and he called to the man clothed with linen,
 4 who *had* the writer's inkhorn by his side; and Jehovah said
 unto him, Go through the midst of the city, *even* through the
 midst of Jerusalem; and || set a mark upon the foreheads of || H. *mark*.
 the men that sigh, and that cry out, for all the abominations
 5 *that are* done in the midst thereof. And to the others he said
 in mine § hearing; Pass ye after him through the city, and § H. *ears*.
 6 smite: let not your eye spare, neither have ye pity. Slay
 * utterly old *and* young, and virgins and little children and * H. *to destruc-*
 women; but come not near any one upon whom *is* the mark; *tion*.
 and begin at my sanctuary. Then began they at the elders
 7 who *were* before the house. And he said unto them, Pollute
 the house, and fill the courts with the slain: go ye forth.
 8 And they went forth, and smote in the city. And it came to
 pass † while they were smiting them that I was left; and I † Or, *after they*
 fell upon my face and cried, and said, Ah, Lord Jehovah! *had smitten*.
 Wilt thou destroy all the remnant of Israel, in thy pouring
 9 out of thy fury upon Jerusalem? Then he said unto me,
 The iniquity of the house of Israel and Judah is ‡ very † H. *great in*
 exceedingly great, and the land is || full of blood, and the city *much much*.
 full of § perverseness: for they say, "Jehovah hath forsaken || H. *filled with*
 10 the earth; and Jehovah seeth not." Therefore *as for* me, mine § Or, *wresting,*
 eye shall not spare, neither will I have pity. Their way will *or, turning aside,*
 11 I recompense upon their head. And lo, the man clothed with of judgement.
 linen, who *had* the inkhorn * by his side, † returned answer, * H. *upon his*
 saying, I have done as thou hast commanded me. *loins*.
 C. X. † H. *brought back*
word.

—he called] He who sat on the throne.
 c. i. 26. See c. x. 2: "He spake." Or, we
 may render, "And Jehovah called to the man
 clothed with linen, who *had* the writer's ink-
 horn by his side, and said unto him, &c."

4. —unto him] אלי MSS.

—set a mark] One form of the Samaritan
 letter *Thau* resembles the capital *Chi* of the
 Greeks, which is a very natural and simple
 mark. But Harmer observes that the easterns
 used ink in sealing; whence appears the use of
 the inkhorn. ii. 456.

5. —let not your eye spare] MSS. read אל,
 and עינכם.

6. —and young] ובהור 1 MS. 6. Ar. Syr.

7. —Pollute the house] With the blood of
 the slain.

—and go ye forth] One MS. seems to have
 read originally וצאו.

8. —while they were smiting] MSS.
 בהכותם. So, xi. 13, בהנבאי is found in some
 MSS. and edd. for כהנבאי.

—that I was left] ונשאר (part. pref. Niphal)
 12 MSS. But Houbigant proposes ונשמר.

9. —and Jehovah] 6. and one MS. omit ו,
and. See c. viii. 12.

11. —returned answer] See Prov. xviii. 13.
 xxiv. 26.

C. X.

† H. to between.
 || H. to under.

§ H. sent forth.

* H. and he took.

† H. eye.

- 1 Then I looked, and lo, in the firmament that *was* above the head of the cherubim *there* appeared over them *as it were* a sapphire-stone, as the appearance of the likenesses of a throne.
- 2 And he spake unto the man clothed with linen, and said; Go in ‡ between the wheels *even* || under the cherub, and fill thine hands with coals of fire from between the cherubim, and scatter *them* over the city. And he went in before mine eyes.
- 3 (Now the cherubim stood on the right side of the house, when
- 4 the man went in; and the cloud filled the inner court: and the glory of Jehovah had been lifted up from the cherub to the threshold of the house; and the house was filled with the cloud, and the court was filled with the brightness of Jehovah's glory: and the sound of the cherubim's wings was heard *even* to the outer court, as the voice of Almighty God when he speaketh.) And it came to pass when he commanded the man clothed with linen, saying, "Take fire from between the
- 7 wheels," and he went in and stood beside the wheel; that *one* cherub § stretched forth his hand from between the cherubim to the fire that *was* between the cherubim, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen:
- * who took *it*, and went out. And I saw in the cherubim the
- 9 form of a man's hand under their wings. And when I looked, lo, four wheels by the cherubim; one wheel by one cherub, and another wheel by another cherub: and the appearance of
- 10 the wheels *was* as the † colour of a beryl-stone. And *as for* their appearances, they four had one likeness; as if a wheel
- 11 had been in the midst of a wheel. When they went, they went

Most of this chapter has been explained in the notes on c. i.

2. —under the cherub] See כרוב pf. xviii. 11. c. ix. 3. The wheels were below the cherubim, and the firmament was above them.

—over the city] A beautiful prophecy that Jerufalem should be burnt by the Babylonians.

3. —the right side of the house] The right side is the south: for the east is the front, or forepart, according to the Hebrews. See Chald. Houbigant, and c. xvi. 46. The cherubim had moved from the situation mentioned c. viii. 3, 4.

—when the man went in] The ancients

and Houbigant read בבוט; and Houbigant remarks that a circle over the word in MSS. points out the corrupt reading. But possibly שׁוֹמֵר may be a gloss.

4. —had been lifted up] See c. ix. 3.

5. —as the voice of Almighty God] Probably, as thunder. Michaelis.

7. —from between the cherubim] The hand towards the opposite cherub.

—went out] To execute the divine command.

8. And I saw] 6. Syr. read וַאֲרָא. The English version requires וַתֵּרָא, to agree with תִּבְנִית.

- went upon their four sides: they turned not about when they went: but *to* the place whither the head looked, || to that || H. *after*.
- 12 they went; they turned not about when they went. And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, § H. *their wheels to them four*.
- 13 the wheels *which* they four had. * As for the wheels, † it * Or, *To the wheels*.
- 14 was cried unto them, O wheel, in mine ‡ hearing. And † Or, *one cried*.
|| every one had four faces: § the first face *was* the face of a † H. *ears*.
cherub, and the second face *was* the face of a man, and the || H. *four faces were to everyone*.
- 15 And the cherubim were lifted up: (this *is* the living creature § H. *the face of the first &c.*)
- 16 which I saw by the river Chebar:) and when the cherubim went, the wheels went by them; and when the cherubim raised their wings to lift *themselves* up from the earth, the wheels also * turned not themselves from † beside them. * H. *they turned*.
† H. *by*.
- 17 When they stood, these stood; and when they were lifted up, *these* were lifted up with them: for the spirit of the living
- 18 creature *was* in them. Then the glory of Jehovah departed from off the threshold of the house, and stood over the
- 19 cherubim. And the cherubim raised their wings, and were lifted up from the earth, before mine eyes: when they went out, the wheels also *were* beside them; and *every one* stood at the door of the east-gate of Jehovah's house; and the glory of
- 20 the God of Israel *was* over them above. This *is* the living creature that I saw under the God of Israel by the river
- 21 Chebar: and I knew that they *were* the cherubim. * Every * H. *four faces one were to everyone*.

11. —they turned not about] Some MSS. edd. and versions read וּלֹא twice. *Vau* precedes.

12. —body] בָּשָׂר is thus used c. xi. 19. —and their backs] וּגְבִיהֶם MSS. and edd. But Michaelis renders the word *frons*, from the Arab. Suppl. lex. Hebr.

—even the wheels *which* they four had] The true reading seems to be לְאַרְבַּעַת “to their four wheels.” So V. 6. and thus אַרְבַּעַת is used c. i. 8, 17. Houbigant omits וּפְנֵיהֶם. We may read, by a transposition of two letters, וּפְנֵיהֶם: “to them four and to their wheels.”

13. —O wheel] The wheels were animated, therefore addressed; because capable of obeying the Great Charioteer. c. i. 20.

Wheel within wheel undrawn, Itself instinct with spirit. Par. lost. vi. 751. Michaelis observes that the original word signifies a *storm* or *whirlwind*. Pf. lxxvii. 18.

14. —of a cherub] Or ox. See c. i. 10. from כָּרֵב *arare*. Ch. Syr. as בָּקָר, *bos*, from the Arab. *terram vomere profcindere*.

17. —with them] אִתָּם, many MSS.

19. —and *every one* stood] Mr. Dimock reads with 6. Syr. וַיַּעֲמֻן, and *they stood*.

20. —and I knew that they *were* the cherubim] From reading and hearing about those that were represented in the Holy of Holies.

† II. *to every one.*

one had four faces apiece, and † every one four wings; and the likeness of the hands of a man *was* under their wings.
22 And *as for* the likeness of their faces, they *were* the faces which I saw by the river Chebar, their appearances and themselves: they went every one † straight forward.

† H. *towards the side of its face.*
C. XI.

|| Or, *entrance.*

§ H. *counsel.*

1 Then the spirit lifted me up, and brought me unto the east-gate of Jehovah's house, *even to that* which looketh eastward; and lo, at the || door of the gate five and twenty men; among whom I saw Jaazaniah *the* son of Azur, and Pelatiah *the* son of Benaiah, princes of the people. Then said he unto me; Son of man, these *are* the men that devise iniquity and § give wicked counsel in this city: who say, "*It is* not near that we should build houses: this *city is* the caldron, and we *are* the flesh." Therefore prophesy against them, prophesy, O son of man.
5 And the spirit of Jehovah fell upon me; and he said unto me; Say,
Thus saith Jehovah: Thus have ye said, O house of Israel. For I know the things that come into your mind, every one of
6 them. Ye have multiplied your slain in this city; and ye have filled

22. —their appearances and themselves] Sc. ראיתי, *I saw*. "ó. et, ut videtur, Ch. Syr. ut fit nominativus אותם, ut, Josh. vii. 15, אותו.

Vel potest legi ומראיהם אותם, ut abundet אותם." Secker. ומראיהם, 1 MS.

C. XI.

1. —and brought me] Five MSS. and 1 edd. read אותי.

—which looketh eastward] The two original words may be a gloss. Chald. reads הפתוח, "which was open eastward."

3. *It is* not near &c.] The time is not near that we should build houses in a foreign land. Chald. Jer. xxix. 5. Here we shall die in mature age; as the choice pieces are not taken out of the caldron till they are perfectly prepared. The image is suggested by the process at the Jewish sacrifices. See 1 Sam. ii. 13, 14. In opposition to this, God says, v. 7, that if Jerusalem is the caldron, it is the caldron of the slain: and, v. 11, that it should not be the caldron of many, who were destined to fly and to perish in the extreme parts of their country. See 2 Kings xxv. 6, 7, 21.

"*The city is the caldron, and we are the flesh,* is a proverb which means, We will share all fates with her; we will either be preserved or perish with her." Michaelis.

5. —Thus have ye said] Ye have advanced the assertion mentioned v. 3. "*You have rightly said* what you say: *The city is the caldron, and we are the flesh,* shall be fulfilled, but not as you understand it.—Many of you—will perish in the city. For those it will be the caldron, and they will be the flesh boiled in it. But yourselves shall not be the flesh in the caldron: but you shall be taken out, and elsewhere—cut in pieces."—Michaelis.

—I know—every one of them] The affix ה is distributive.

6. —and ye have filled] MSS. and edd. read ומלאהם.

- 7 filled the streets thereof with the slain. Therefore thus saith the Lord Jehovah: Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: and I will bring you forth out of the midst thereof. Ye have feared the sword, and the sword will I bring upon; saith the Lord Jehovah. And I will bring you forth out of the midst thereof, and will deliver you into the hand of strangers, and will execute judgements * upon you: ye shall fall by the sword. * Or, among. On the † borders of Israel I will judge you; and ye shall know † H. border. that I *am* Jehovah. This *city* shall not be your caldron, neither shall ye be *the* flesh in the midst thereof. On the || borders of || H. border. Israel I will judge you; and ye shall know that I *am* Jehovah: because ye have not walked in my statutes, neither have ye § executed my judgements; but have done according to the § H. done. * manners of the nations that *are* round about you. * H. judgements.
- 13 And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried *with* a loud voice, and said, Ah, Lord Jehovah, wilt thou make a full end † of the remnant of Israel? † H. with.
- 14 15 And the word of Jehovah came unto me, saying: Son of man, thy brethren, [*even* thy brethren] ‡ thy fellow-captives, † H. the men of and all the house of Israel *even* all of them, *are they* unto *thy* captivity. whom the inhabitants of Jerusalem have said, Remove ye far from Jehovah: unto us is this land given * in possession. * H. for a possession.
- 16 Therefore say, Thus saith the Lord Jehovah: Although I have *seffion*. removed them far off among the nations, and although I have scattered them in the countries; yet will I be unto them as a sanctuary *for* a short time, in the countries whither they are come.
- 17 Therefore say, Thus saith the Lord Jehovah: I will assemble you

7. —I will bring you forth] Read אֶנְיִי with the ancients, Houbigant, and MSS. For the fact see Jer. lii. 27.

10. —borders] Here, and v. 11, 6. read הָרִי *mountains*; which is the reading of one MS. v. 10.

15. —*even* thy brethren] Houbigant thinks that the second אָחִיךָ should be omitted with 6. It is omitted in two MSS. and was at first in three of De Rossi's MSS.

—thy fellow-captives] Read גִּלְתִּיךָ with 6. Syr. Houb.

—*even* all of them] כָּלֶיךָ, which agrees with בֵּית, is found in 5 MSS. But Syr. Chald. Houb. read בָּלֶם.

16. —as a sanctuary] A refuge and protection. See Isai. viii. 14.

—are come] Venerunt. Vulg.

17. say] אָמַר *dic* is omitted in V. Syr. Ch. in 4 MSS. and in 4 of De Rossi's originally.

† H. *peoples.*

18 you from the † people, and I will gather you from the countries in which ye have been scattered; and I will give you the land of Israel. And they shall come thither, and they shall take away from thence all the detestable things thereof, and all the abominations thereof. And I will give them ‡ one heart, and a new spirit will I put within them; and I will take away the heart of stone from their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep my judgements, and do them; and they may be || my people, and I may be § their God. But *if their* heart walk after all their detestable things, and their abominations; their way will I recompense upon their heads, saith the Lord Jehovah.

|| H. *unto me for a people.*

§ H. *unto them for a God.*

22 Then the cherubim raised their wings; and the wheels *were* beside them; and the glory of the God of Israel *was* over them above. And the glory of Jehovah went up from the midst of the city, and stood upon the mount which *is* on the east-side of the city.

24 Then the spirit took me up and brought me into Chaldea, to those of the captivity, in vision by the spirit of God. And the vision which I had seen went up from me. Then I spake

* Or, *things.*

25 unto them of the captivity all the * words of Jehovah which he had shewed me.

C. XII.

19. —one heart] See Jer. xxxii. 39. Capellus observes that *ó.* read *אחר* *another.* See also Ar. But Syr. reads *חדש* *new*; which reading is found in 3 MSS. in the margin of a fourth, and in 2 edd. Comp. c. xxxvi. 26.

—within them] *בקרנם*, the ancients, many MSS. and edd.

20. —their God] The Greek, MS. A. Ald. MS. Copt. and Arab. add, *saith the Lord.*

21. But *if*—all—] I read *ואל כל*. Mr. Dimock makes the same conjecture, and refers to v. 18. *י* signifies *si*, *quod si*, Nold. §. 60. *כל* was the original reading of MS. 126.

Houbigant observes that the former *לב* is a manifest corruption; and proposes *וכל אל*. “Omnes autem qui ad abominationes suas . . . eunt.”

22. —and the wheels *were* beside them] See V. *ó.*

—of the God] Of Jehovah God &c. 1 MS. and another in the margin. See the following verse. Mr. Dimock.

23. —went up from the midst of the city] This was emblematical that God would desert Jerusalem.

—the mount] Olivet.

- C. XII. 1 2 THE word of Jehovah also came unto me, saying; Son of man, thou dwellest in the midst of a rebellious house; they have eyes to see and see not, they have ears to hear and hear not; for they *are* a rebellious house. Therefore thou, son of man, prepare thee stuff for removing into captivity, and remove by day before their eyes: thou shalt even remove from thy place unto another place before their eyes: it may be they will
- 3 consider, though they be a rebellious house. And thou shalt
- 4 carry forth the stuff, as stuff for removing into captivity, by day before their eyes: and thou shalt carry forth in the evening before their eyes, † as they that carry forth for removing into † H. *as the carrying forth of*
- 5 captivity. Before their eyes dig † thou through the wall, and † H. *to thee.*
- 6 carry forth thereby. Before their eyes thou shalt bear upon thy shoulder; in the twilight thou shalt carry forth: thou shalt cover thy face, and shalt not see the ground: for I have made thee a sign unto the house of Israel.
- 7 And I did so, as I was commanded: I carried forth my stuff, as stuff for removing into captivity, by day; and in the evening † I digged through the wall with mine hand; I carried forth in † H. *I digged me.* the twilight, I bare upon my shoulder, before their eyes.
- 8 And the word of Jehovah came unto me in the morning,
- 9 saying; Son of man, hath not the house of Israel, the rebellious
- 10 house, said unto thee, What dost thou? Say unto them; Thus, faith:

2. —thou dwellest in the midst of a rebellious house] He was among them of the captivity in Chaldea: v. 10. c. xi. 24: xiv. 22: xxiv. 2: and these seem to have disbelieved the prophecies that Jerusalem should be smitten and burnt, and its inhabitants scattered abroad. c. iv. 2: ix. 5. x. 2. xi. 9.

3. —stuff] Instruments, furniture, goods; whatever is fitting for a particular purpose, as here for a long journey.

—by day] “Removing in the day represents that the greater part of the Jews would be transported in the eleventh year of Zedekiah: removing at night relates to a particular circumstance which happened to Zedekiah and his soldiers.” Michaelis.

—they will consider] They will fear, יִירָאוּ Chald.

4. —thou shalt carry forth in the evening] I suppose that the original verb, written at full length, would be תַּרְצִיט. See v. 6, 7.

6. —a sign] A type and figure of what should actually happen. See v. 12. Covering the face was a token of shame and grief.

7. —I carried forth &c.] This repetition is in the true spirit of the ancients. Compare Virg. Georg. iv. 538—553.

9. —hath not the house of Israel—said?] I know that they have said. As, “Are they not written in the book of the Chronicles &c.?” Houbigant.

- faith the Lord Jehovah : This prophecy *concerneth* the prince in Jerufalem, and all the house of Israel that *are* among them.
- 11 Say, I *am* your sign : like as I have done, so shall it be done unto them : || they shall remove, they shall go into captivity.
- || H. they shall go into removal, into captivity. 12 And the prince that *is* among them shall bear upon his shoulder ; in the twilight he shall carry forth ; he shall dig through the wall to carry forth thereby ; he shall cover his face, that he
- § H. eye. 13 see not the ground with *his* § eyes. I will also spread my net upon him, and he shall be taken in my snare ; and I will bring him to Babylon *in* the land of the Chaldeans ; yet he shall not
- * H. his help. 14 see it, though he shall die there. And all that *are* round about him * to help him, and all his bands, will I scatter toward every
- 15 wind ; and I will draw out the sword after them. And they shall know that I *am* Jehovah, when I shall disperse them
- 16 among the nations, and scatter them in the countries. But I will leave † a few men of them from the sword, from the famine, and from the pestilence ; that they may declare all their abominations among the heathen whither they come :
- † H. men of number. † Or, and that they may know. and ‡ they shall know that I *am* Jehovah.

17 THE

10. —*concerneth* the prince] Onus istud Principis est. Cappellus. But Houbigant proposes בנשיא. “This prophecy is against the Prince, against Jerufalem, and against all &c.” Chald. has על, and V. *super*. By the Prince King Zedekiah is meant.

—among them] Perhaps, בתוכה, “in the midst thereof.” i. e. of Jerufalem. See Arab. The same conjecture suggested itself to Mr. Dimock : and is further confirmed by the authority of Michaelis. So v. 12, Ar. reads בתוכה, but Syr. בתוכם.

11. —unto them] “Unto you,” לכם Syr. 7 MSS. perhaps an 8th, 2 at present, 2 at first, and 3 edd. Kenn.

12. —in the twilight he shall carry forth] יציא is the reading of 4 MSS. and of 2 at present. See also V. Chald. But יצא seems the true reading. See on v. 4. The punctuation of this clause is that of all the ancients.

—he shall dig] ה. Ar. Syr. For the fact, see Jer. xxxix. 4. lii. 7. 2 Kings xxv. 4. It is probable that the king and his companions fled

through a breach made by themselves in the wall. Or, as Michaelis suggests, the gate through which they fled may have been walled up during the siege.

—cover his face] “Agreeably to the customs of the Israelites. See 2 Sam. xv. 30.” Michaelis.

13. —he shall be taken] See 2 Kings xxv. 5.

—he shall not see it] His eyes were put out at Riblah. ib. v. 7.

14. —to help him] Præsidium ejus. V. The reading of עזרי is supported by 4 MSS. and other authorities in Bibl. Kenn. But Houbigant proposes עוזי, “shall forsake him ;” and, with more probability, אורה, “I will scatter.”

16. —a few men] Hebr. men of number. This phrase is illustrated by ἀριθμοὶ ἀπὸ πολλῶν : Theocr. xvi. 87 : and, populus numerabilis utpote parvus. Hor. A. P. 206.

—declare] Confessing that they were justly punished for their idolatries and immoralities.

17 THE word of Jehovah also came unto me, saying;
 18 Son of man, eat thy food with quaking, and drink thy water
 19 with trembling and with carefulness: and say unto the people
 of the land; Thus saith the Lord Jehovah concerning the
 inhabitants of Jerusalem in the land of Israel: their bread
 shall they eat with carefulness, and their water shall they drink
 with astonishment; that † her land may be desolate from all † Or, *their*.
 || that is therein, because of the violence of all that dwell || H. *the fulness*
 20 therein; and the cities that are inhabited may be laid waste, *thereof*.
 and the land may become desolate; and ye may know that I
am Jehovah.

21 MOREOVER the word of Jehovah came unto me, saying;
 22 Son of man, what *is* that proverb *which* § ye have * in the § H. *is unto you*.
 land of Israel, saying, “The days are prolonged, and every * Or, *concerning*.
 23 vision faileth?” Therefore say unto them; Thus saith the
 Lord Jehovah: † I will make this proverb to cease, and they † H. *I have made*.
 shall no more use it as a proverb in Israel: but say unto them, † *Ec.*
 24 “The days draw near, and the effect of every vision.” For
 there shall be no longer any vain vision, or smooth divination,
 25 within the house of Israel. For I Jehovah will speak the word
 which I shall speak, and it shall be performed, † it shall be no † H. *thou shalt*.
 more prolonged: for in your days, O rebellious house, will I *not prolong it any*.
 speak the word, and will perform it, saith the Lord Jehovah. *more.*

26 THE

19. —in the land of Israel] So Chald. Israel being used of the country formerly inhabited by the twelve tribes. c. xiv. 1, 4. But Syr. *ואל*, and of.

—her land may be desolate] *תנשם* 4 MSS. “may be treated as guilty.” *ארצם*, *their land*, 7 or 8 MSS.

—from all that is therein] Literally, says Houbigant, *absque plenitudine ejus*: and he renders in the text, *viduata frugibus*. But *מלוא* *fulness* may refer to the inhabitants and cattle as well as to the produce of a country. “So that there shall be no fulness thereof.” *מ*, *ita ut non*. Nold. §. 21.

22. —are prolonged] Are wont to be prolonged—is wont to fail. See c. i. 28.

23. —and the effect of every vision] The word, or matter, of every vision draweth near. “Perhaps, *and every vision shall be fact*. Et erit omnis visio. Syr. And so perhaps v. 25 should be translated, *When I the Lord speak, what I speak shall be fact, and it shall be done: it shall be no more prolonged*. And in like manner v. 28.” Secker.

24. —house of Israel] For *בית*, *house*, MSS. and the ancients read *בני*, *sons*.

25. —will speak the word] See Chald. —it shall be no more prolonged] It is possible that a feminine substantive may be understood. See on Hof. v. 9. But *ו*. read *אמשך*, I will no more prolong.

- 26 THE word of Jehovah also came unto me, saying ;
 || Or, *this man.* 27 Son of man, lo, the house of Israel say, The vision that || he
 § Or, *this man.* seeth *is* for many days *to come*, and § he prophesieth of times
 28 *that are* far off. Therefore say unto them ; Thus saith the
 * H. *thou shalt* Lord Jehovah : * There shall none of my words be prolonged
no more prolong
any of my words. any more : the word which I shall speak shall be performed,
 faith the Lord Jehovah.

C. XIII.

- 1 2 THE word of Jehovah also came unto me, saying : Son of
 man, prophesy against the prophets of Israel that prophesy,
 *H. *are prophets.* and say unto them that * prophesy out of their own heart, Hear
 ye the word of Jehovah : Thus saith the Lord Jehovah : Woe
 3 unto the foolish prophets, that go after their own spirit, and
 4 have seen nothing. Thy prophets, O Israel, are like the foxes
 † H. *fenced up.* 5 in the deserts. Ye have not gone up into the breaches, neither
 † Or, *walled up*
 ‡ *be wall.* † made up the ‡ fence for the house of Israel, to stand in
 6 battle in the day of Jehovah. They have seen || vanity and
 § lying divination ; they say, Jehovah speaketh, whereas
 § H. *divination*
of a lie. Jehovah hath not sent them ; and they have caused *others* to
 hope that they would confirm the word.
 * Or, *false.* 7 Have ye not seen a * vain vision, and *have ye not* spoken a
 lying divination ; whereas ye say, Jehovah speaketh, although
 8 I have not uttered *it* ? Therefore thus saith the Lord Jehovah :
 † Or, *falsehood.* Because ye have spoken † vanity, and have seen a lie, there-
 fore,

27. —that he seeth] In v. 21—25 there is a reference to the visions of all prophets : but v. 26—28 refer particularly to Ezekiel's prophecy.

28. —be prolonged] Houbigant translates תמשך here and v. 25, "in longum duces" : and I see not how the construction can be otherwise rectified in this place.

C. XIII.

3. and have seen nothing] לבלתי non, nequaquam. Nold. §. 2. "Et ad nihil vident." Houb. "And [go after] *things which* they have not seen." Marg. Engl. vers.

4. —like the foxes] They seize their prey in a cunning and cowardly manner, and then fly into lurking-places.

5. Ye have not gone up &c.] Ye have not exercised your prophetic office, and framed your own conduct, so as to stop the wrath of Jehovah by admonitions and exhortations, and

by personal goodness. C. xxii. 30. Pf. cvi. 23. Jer. v. 1.

6. —and lying divination] Houbigant observes that all the ancients read וקסמו, "and have divined a lie."

—they have caused *others* to hope] See יחל Pf. cxix. 49. "or, hoped to establish the word." Secker. "They hoped, however, that their words would be fulfilled." Michaelis.

7. —whereas ye say] אמרים, *saying*, 5 MSS. Houb. who also proposes וקסמו, as v. 6.

- 9 fore, lo, I *am* against you, faith the Lord Jehovah: and mine hand shall be against the prophets that see * vanity, and that * Or, *falsehood*.
 divine a lie: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel: and ye
 10 shall know that I *am* the Lord Jehovah. Because, even because they have seduced my people, saying, "Peace," and *there was* no peace; and one built up a wall, and, lo, others daubed it
 11 *with* untempered mortar; say thou unto those who daub *it* with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and
 12 † a stormy wind shall rend *it*. Lo, when the wall is fallen, † H. *a wind of* shall it not be said unto you, where *is* the daubing *with* which *storms*.
 13 ye daubed *it*? Therefore thus faith the Lord Jehovah: I will even rend *it with* ‡ a stormy wind in my fury; and there shall † H. *a wind of* be an overflowing shower in mine anger, and great hailstones *storms*.
 14 in *my* fury, || to consume *it*. Thus I will break down the wall || Or, *for a full* which ye have daubed *with* untempered mortar, and will bring *end*.
 it down to the ground, so that the foundation thereof shall be discovered;

9. —assembly] Of those who shall hereafter worship me in Jerusalem. Or, in the *secret council* of those who shall consult on public affairs.

—writing] Roll of those who shall return from captivity. "Genealogical tables. That is, they shall die without children." Michaelis.

10. Because, even because] Noldius says, "Repetitio intendit significationem."

—they have seduced] דתעו 1 MS. But in Syr. Chald. and Sam. the root is written with ט. See Cast. lex.

—a wall] חוץ occurs only here. Cappellus observes that it is explained by קיר v. 12. and that חוץ in Arab. signifies *a wall*. See חוץ *cinxit*. Gol. lex. See also, under חוץ, similar roots in Syr. Æth. which signify *cinxit*, *circum-dedit*.

—untempered mortar] תפל "quod non est paratum ut oportet." Cocceius. ἄκαυστος. Symmachus. Cæmento sine paleis: some commentators. See c. xxii. 28.

11. —there shall be] ויהי 4 MSS. 6. Observe the paronomasia in תפל ויהי. "Pro יהי legit Syr. ויהי, ecce." Secker.

—and ye] V. 6. Syr. render "And I will give, or, send. But then, as Houbigant observes, we must read with 6. ותפלנה, "and they shall fall." Houbigant proposes ואתני, "et cum eo, sc. imbre." Perhaps ואתני וגו'. For Guarini gives many instances of ה prefixed to nouns in construction. Gramm. 421. But see v. 18, 20, לבנה and אתנה. "Syr. legit ואתני, dabo, et lapides: non male. Pro ואתני legit Chald. ואת. נא nominativo subinde præfigitur. Nec hoc male." Secker.

—great] גביש gemma, unio, crystallus. Job xxviii. 18. The Arabic article is prefixed. Hailstones of gems: i. e. as large as gems. See Grot.

13. —rend] בקע, in *Pibil*, may be rendered with V. erumpere faciam. Sc. findendo *nubes vel terram* educam.

- discovered; and it shall fall, and ye shall be consumed in the
 15 midst thereof: and ye shall know that I *am* Jehovah. Thus
 will I accomplish my fury upon the wall, and upon those that
 daubed it *with* untempered mortar; and will say unto them,
 § H. not. The wall is § no more, and they that daubed it *are* * no more:
 * H. not. 16 even the prophets of Israel who prophesy concerning Jerusalem,
 and who see for her a vision of peace, and *there is* no peace,
 faith the Lord Jehovah.
 17 Likewise, Son of man, set thou thy face against the daughters
 of thy people who prophesy out of their own heart; and pro-
 18 phesy against them, and say, Thus saith the Lord Jehovah:
 † Or, *apply* Woe to the *women* that † few pillows to all arm-holes, and
cushions. make coverings upon the head of every stature, to hunt souls!
 Will

14. —and it shall fall] ונפל one MS. which I think right; and that we should read בתיכון.

15. —no more] “אֵיִה, *ubi?* Syr. Confer v. 12.” Secker.

16. *Even* the prophets] This verse explains the whole from v. 10. Jerusalem is the wall, which is to be destroyed, according to the sublime prophecy in v. 13; and those who daubed it with mortar unduly prepared are the false prophets.

18. —that few] Guffetius approves of this sense; and observes that the original word is twice opposed to קרע *lacerare*, here v. 20, and Eccl. iii. 7. The general sense of *applying* suits Job xvi. 15.

—pillows] So the ancients, and most expositors: and כסת has this sense in Chaldee. Symmachus renders by *ὑποπύματα*. See כסה *texit*, and in Syr. Ar. *induit*.

—to all arm-holes] See Jer. xxxviii. 12: and read יריים (written contractedly “ירי”) with Syr. Chald. 4 MSS. one of which is ancient, and a 3d in the margin. But V. 6. Symm. read יר.

This may be figurative language, designed to express that men were taught to recline at ease on their couches, and to partake of banquets. See what Harmer says concerning the eastern mode of sitting supported by pillows.

ii. 98. Carpets, mattresses, and cushions are the furniture of divans. Ruffel’s hist. of Aleppo. 4°. 101. Sir John Chardin also mentions a mattress with large cushions placed at the back and sides of the person who uses it as a bed. Harmer. ii. 123. See also Shaw’s travels: 209: 4°. who says that several velvet or damask bolsters were placed on the carpets or mattresses in Barbary.

—coverings] See 6. and Cast. lex.

—upon the head of every stature] Upon every head, כּל ראשׁ, of every stature. 6. 2 MSS. The false prophetesses did this without distinction of stature, or age.

—to hunt souls] To destroy men, to expose them to God’s vengeance by lulling them into security. See Prov. vi. 26. נפש signifies *a person*, or *life*.

This may be a strong eastern manner of expressing that these women *hoodwinked* their votaries, and kept them in spiritual darkness.

Or the covering of the head may have been of the ornamental or triumphal kind, to denote prosperity or victory; as pillows denoted tranquillity and plenty: and both may have been significantly applied to the heads and arms of those who consulted the prophetesses. “The prophetesses may be represented as covering the head of those they by their prophesyings destined

- Will ye hunt the souls of my people, and will ye save your
 19 own souls alive? And will ye pollute me among my people for
 handfuls of barley, and for † pieces of bread; to slay the souls † Or, morsels of
 that should not die, and to save the souls alive that should not *food*.
 20 live, by your lying to my people that hearken to a lie? Therefore
 thus saith the Lord Jehovah: Lo, I *am* against your || pillows
 wherewith ye there hunt the souls, that they may escape; and || Or, cushions.
 I will rend them from your arms, and will let the souls go whose
 foul

destined to death; as the head of Haman was covered when he was really in those circumstances.

I am nevertheless disposed to understand the clause in a different sense. These prophetesses did the same thing by their flattering *words* as would have been best expressed if they had thought fit to signify the same thing by *actions* only, (as the prophets sometimes did) by making bolsters for the arms, and presenting them to the Israelitish women whom they wanted to assure of the continuance of their prosperity; and embroidering handkerchiefs proper to bind over the ornaments of females in a state of honour, and afterwards putting them on their heads." Harmer. ii. 98.

Perhaps incantations were used. See Chald. on v. 20: and we learn from 1 Sam. xxviii. 7, and from the Greek and Roman writers, that women employed themselves in magical rites. It is not impossible that *every stature* may refer to images of different sizes. *Lanea & effigies erat, altera cerea.* Hor. Sat. l. i. viii. 30.

Terque hæc altaria circum
 Effigiem duco. Virg. Ecl. viii. 74.

—and will ye save your own souls alive? See Syr. Houbigant, and Dathius. "Ye shall not save your own souls alive: ye shall die." Therefore *to save souls alive* is opposed to *hunting souls*: and, v. 19, this latter phrase is equivalent to *slaying souls*. Perhaps we should read *לִבְנֵי הַתְּחִיִּינָה*. But see v. 11, 20, *אֲתָנָה*.

"This verse should seem to mean that these women made every body easy to their ruin, for their own profit." Secker.

"The easterns had, and still have, frequent amulets and ribands of charms, which they

put principally at their hands and heads. Such charms these female prophets fabricated; and, as appears, attributed to them the power of preserving the life of those who wore them, and of bringing death on their enemies." Michaelis.

19. —pollute me] Profane my name by making use of it as a sanction to your lies: v. 7. Mr. Lowth.

—handfuls of barley] For the humblest presents. It is well known how customary gifts were, and are to this day, in the east. MSS. read *שְׁעָרִים*.

—to slay the souls &c.] By pronouncing the sentence of death on the righteous, and by assuring the wicked that they should live. See v. 22.

—a lie] *בְּבָרִי כֹזֵב*, *lying words*. ó. Ar. 1 MS.

20. —there] In Jerusalem. But *שָׁם* is wanting in V. Syr. 2 MSS.

—that they may escape] Sc. from your snares. *פָּרַח* signifies *volare* in Ch. Syr. See V. "Pro avolantibus": "ut sint avolantes." Guffetius, voc. *בָּסַת*, proposes another sense, "ut efflorescant"; and considers the word as expressive of prosperity. ó. have *εἰς μακάριον αἶσαν*, and Chald. "ut pereant": either of which senses would suit the place, though I cannot form any plausible conjecture how they read.

—from your arms] From the arms of you my people, who are lulled into security by the false prophetesses.

—whose soul] Read *נַפְשָׁם* with Houb. 4 MSS. 1 originally, ó. and Syrus Hexaplaris Ambrosianus. See De Rossi.

- 21 foul ye hunt, that they may escape. I will also rend your coverings, and deliver my people out of your hand; and they shall be no more in your hand to be hunted; and ye shall
 22 know that I *am* Jehovah. Because ye have grieved the heart of the righteous *by* falsehood, whom I have not grieved; and *set yourselves* to strengthen the hands of the wicked, that he should not turn from his evil way, that I should save his
 23 life; therefore ye shall no more see vanity, neither divine divinations: but I will deliver my people out of your hand, and ye shall know that I *am* Jehovah.

C. XIV.

- 1 NOW *certain* men of the elders of Israel came unto me,
 2 and sat before me. And the word of Jehovah came unto me, saying:
 3 Son of man, these men have set up their idols in their heart, and have put the stumbling-block of their iniquity before their
 4 face: shall I be enquired of at all by them? Therefore speak § unto them, and say unto them, Thus saith the Lord Jehovah:
 * Every one of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I Jehovah will answer
 5 him that cometh according to the multitude of his idols: that
 I may

§ H. *with*.* H. *Man man*.

—ye hunt] Forte אֲתֵן. 1 MS.

22. —that I should save his life] לְחַיֵּיתוֹ

1 MS. “that he might live”: a reading favoured by the ancients. This and the fol-

lowing verse illustrate the general sense of the foregoing obscure ones, v. 17—20.

23. —ye shall no more see &c.] Ye shall soon perish.

C. XIV.

1. Now—came] Seven MSS. read וְבִיָּאן or וַיָּבֵאוּ: which reading is represented by the ancients.

3. —have set up their idols in their heart] Have a strong inward disposition to idolatry.

—and have put the stumbling-block &c.] And have actually placed before them idols which they worship. See on c. vii. 19.

—shall I be enquired of at all] Houbigant rightly reads וְהִזְדַּרְשָׁה, inf. Niphal: and Mr. Dimock proposes the same reading. See c. xvi. 4.

4. —unto them] אֲתֵם MSS. edd. See c. iii. 27.

—in his heart] Eight MSS. read עַל, as in v. 3.

—him that cometh] See the authority in Bibl. Kenn. for reading בֹּא. But, says Houbigant, this is barbarism; and he ingeniously proposes בִּי *by myself*, as at v. 7: which one MS. seems to read, and which is favoured by Chald. Compare Chald. here, and at v. 7: and observe that at v. 7 the punctuation of Chald. should be, “et venerit ad prophetam
 ut

I may take the house of Israel in their own heart; because they are all estranged from me through their idols.

6 Therefore say unto the house of Israel:

Thus saith the Lord Jehovah: Turn ye, even turn *yourselves*, from your idols, and turn your faces from all your abominations. For † every one of the house of Israel, or of the † H. *man man*. stranger that sojourneth in Israel, who separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to ‡ the prophet to enquire of him; by myself I Jehovah will † Or, *a prophet*. answer him, *even* by myself: and I will set my face against that man, and will make him a sign and || a proverb, and will || H. *proverbs*. cut him off from the midst of my people; and ye shall know that I *am* Jehovah. And when § the prophet is deceived * after § Or, *a prophet*. he hath spoken a thing, I Jehovah have deceived that prophet; * H. *and*. and I will stretch out mine hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet's iniquity shall be *even* as the punishment of his iniquity that seeketh *unto him*: that the house of Israel may no more go † H. *from after* astray † from me, neither be polluted any more with all their *me*. transgressions; but that they may be ‡ my people, and I may † H. *unto me for* be || their God, saith the Lord Jehovah. *a people*.
|| H. *unto them*
for a God.

12 THE

ut interroget eum: in verbo meo ego Dominus respondebo ei, in verbo meo." בַּהּ is wanting in 2 MSS. "בַּהּ is entirely Syriac, and so strange to a Hebrew, that the Masoretes wanted to correct it to בָּא, and thus corrupted the text." Eichhorn. See the Syriac version. Perhaps בַּא is a gloss on לִי.

5. —that I may take &c.] Catch, surprise, them, in their own consciences; when they perceive that I am acquainted with their secret idolatries.

6. —even turn *yourselves*] See on c. xviii. 30: and Houbigant, who in both places reads וְהִשְׁבֹּחַ, in Hophal; that the verb in Hiphil may not be without a cafe. Can נַפְשֵׁיכֶם *yourselves* be understood?

7. —every one] The declaration is general, and affects the captive Israelites, those who still

remained in their own land, and the profelytes who dwelt there.

—to enquire of him] Compare, for the use of דָּרַשׁ, 2 Chron. xxxi. 21. Ezr. vi. 21. Isai. viii. 19.

—by myself I Jehovah] This gives the clause an animated turn. But that we may render "to enquire for himself of me," see דָּרַשׁ with בַּ 1 Sam. xxviii. 7. 2 Kings i. 2, 16. 1 Chron. x. 14.

8. —and will make him] Five MSS. and 3. edd. read fully, וְהִשְׁבִּיחוּהוּ, from שׁוּב.

9. —I Jehovah have deceived &c.] When any false prophet is deceived, the probable event proving contrary to his prophecy; I Jehovah have so superintended the course of things as to deceive that prophet.

G.

- 12 THE word of Jehovah also came unto me, saying :
- 13 Son of man, when a land sinneth against me by trespassing
 § H. a trespass. § grievously, and I shall stretch out mine hand upon it, and shall break the staff of the bread thereof, and shall send famine upon it, and shall cut off from it man and beast; though these three men were * in it, Noah Daniel and Job, they should deliver *but* their own souls by their righteousness, saith the Lord Jehovah. If I cause noisome beasts to pass through a land, and they bereave it, and it be desolate, that none passeth through because of the beasts; though these three men *were* † in it, *as* I live, saith the Lord Jehovah, they should deliver neither sons nor daughters; they only should be delivered, but the land should be desolate. Or *if* I bring a sword upon that land, and say, “Sword, pass through the land,” so that I cut off from it man and beast; though these three men *were* ‡ in it, *as* I live, saith the Lord Jehovah, they should deliver neither sons nor daughters; but they only should be delivered. Or *if* I send a pestilence upon that land, and pour out my fury upon it in blood, to cut off from it man and beast; though Noah Daniel and Job *were* || in it, *as* I live, saith the Lord Jehovah, they should deliver neither son nor daughter, they should deliver *but* their own souls by their righteousness. Therefore thus saith the Lord Jehovah: How much more when I send my four grievous judgements against Jerusalem, the sword and the famine and the noisome beast and the pestilence, to cut off from it man and beast? Yet lo, therein shall be left escapers

13. a land] See Mr. Lowth. “When the inhabitants of a land have filled up the measure of their iniquities, the few righteous shall not deliver it.” Secker renders thus; *and I stretch out—and break—and send.*

14. —Daniel] He was taken captive in the third year of Jehoiakim. Dan. i. 1. After this, Jehoiakim reigned eight years. 2 Kings xxiii. 36. And this prophecy, as appears from c. viii. 1, was uttered in the sixth year of Jehoiachin’s captivity, who succeeded Jehoiakim, and reigned only three months. 2 Kings xxiv. 6, 8. Therefore at this time Daniel had been fourteen years in captivity. דניאל, MSS.

15. —and they bereave it] וְשָׁבַלְתִּיהָ, “and I bereave it,” 2 MSS. V. 6.

16. —though—three] וְשִׁלֹּשֶׁת 16 MSS. 4 edd. 6. Ar. Syr. v. 18: Houbigant.

19. —upon that land] עַל, 15 MSS. and 2 edd. as v. 17.

—in blood] Houbigant proposes בְּדָמָה, *by pestilence*; for which there is no external authority. *Blood*, says Grotius, denotes every kind of immature death. Michaelis suspects בָּרָם.

21. —How much more &c.] If it is just with respect to other countries, that the good alone should escape punishment; how much more with respect to Jerusalem, after such repeated instructions and admonitions?

- § escapers that shall be brought forth, *both* sons and daughters: § H. *an escaping*.
 lo, they shall come forth unto you, and ye shall see their way
 and their doings: and ye shall be comforted concerning the evil
 which I have brought upon Jerusalem, *even concerning* all that
 23 I have brought upon her. They shall even comfort you, when
 ye see their way and their doings: and ye shall know that I
 have not done without cause all that I have done against her,
 faith the Lord Jehovah.

C. XV.

- 1 THE word of Jehovah also came unto me, saying:
 2 Son of man, what is the wood of the vine more than any
 * wood of a branch which is among the trees of the forest? * Or, *branching*.
 3 Shall wood be taken of it to make into *any* work? or will *wood*.
 4 *men* take a pin of it to hang any vessel thereon? Lo, it is cast
 into the fire for fuel; the fire devoureth both the ends of it,
 5 and the midst of it is burnt. Is it † meet for *any* work? Lo, † Or, *good*, or,
 when it is whole it is not made into *any* work: how much *profitable*.
 less, when the fire hath devoured it and it is burnt, shall it H. *will it profit*,
 then be made into *any* work? or, *prosper*?
 6 Concerning this matter, thus faith the Lord Jehovah:
 As the wood of the vine among the trees of the forest, which
 I have ‡ appointed for the fire for fuel, so have I appointed † H. *appointed it*.
 7 the inhabitants of Jerusalem. And I will set my face against
 them;

22. —that shall be brought forth] But the
 versions and Houbigant read דְּמוּצִיָּאִים, “that
 shall bring forth sons and daughters.”

—ye shall see &c.] Ye shall be made sen-
 sible of their guilt and reformation.

—ye shall be comforted] By their confession
 of their idolatries, by a conviction of my justice,
 and by the spirit of allegiance to me which
 they shall propagate.

23. —without cause] אֵל חֵנֶם MSS. and edd.

C. XV.

2. —is] יִהְיֶה is the future frequentative.
 What is the wood of the vine wont to be ac-
 counted &c.?

—wood of the vine] “The vine is the
 noblest of all trees, as long as it brings forth
 fruit: but if it is cut down, its soft wood
 cannot be worked.—It is only fit for fuel.”
 Michaelis.

3. —to make into *any* work] מִלְאֲכָה “to

do work” 1 MS. כֹּל מִלְאֲכָה “to do any work”

2 MSS. But see v. 5.

—a pin] See on Zech. x. 4.

5. —hath devoured it and it is burnt] Hath
 preyed on it in some degree, and it is partly
 burnt.

6. Concerning this matter] לִכְן quantum
 ad hoc; as. מִלְאֲכָה מֵעַד מֵעַד Mark xii. 24. Nold. §. 4.

|| H. *the fire.*

† H. *the fire.*

§ H. *trespassed a trespass.*

them; they shall go out from || *one* fire, and † *another* fire shall devour them: and ye shall know that I *am* Jehovah, when I
8 set my face against them. And I will make the land desolate, because they have § grievously trespassed; saith the Lord Jehovah.

C. XVI.

* H. *diggings out, or, dealings.*

† H. *the Canaanite.*

‡ H. *for a swaddling.*

|| H. *in being salted.*

§ H. *in being swaddled.*

1 THE word of Jehovah also came unto me, saying :
2 Son of man, cause Jerusalem to know her abominations ;
3 and say, Thus saith the Lord Jehovah unto Jerusalem : Thy
* rise and thy nativity *were* of the land of † Canaan ; thy
4 father *was* an Amorite, and thy mother an Hittite. And *as for*
thy nativity, in the day when thou wast born thy navel was
not cut, neither wast thou washed in water ‡ to supple thee ;
5 thou wast not salted || at all, nor swaddled § at all. None eye
pitied thee, to do unto thee any of these things, to have com-
passion

7. —they shall go out] V. and *ó.* render the original word as in the future tense.

—another fire] Some of the inhabitants of

Jerusalem were destroyed in their own country, and others in Egypt. Jer. xlv. 14.

C. XVI.

Jerusalem is represented under the image of an exposed infant, whom God preserved from destruction, brought up, espoused, and exalted to sovereignty. But she proved faithless and abandoned; and therefore God threatens her with severe vengeance, but graciously promises that hereafter he will fulfil his early covenant with her.

The allegory is easily understood; and, as Mr. Lowth observes, has much force, liveliness, and vehemence of eloquent amplification. The images are adapted to a people immersed in sensuality. See on c. xxiii. 1: and Bp. Lowth præf. Hebr. xxxi. p. 403. ed. 2^a. 8vo.

3. —thy rise] *Profapia tua.* Houbigant. C. xxi. 30, induces me to prefer this sense, and to derive the original word from כרה *to dig*. See Isai. li. 1: and observe that V. *ó.* Syr. render *thy root*. מכרותיך, 4 MSS. The word may also be rendered *thy dealings*, from מכר *to sell*. The idea of *commercium, negotiatio, conversatio assidua*, will suit every place where the word occurs; even Gen. xlix. 5,

whether we read with the Hebrew or with the Samaritan.

—an Amorite &c.] Your degenerate and idolatrous conduct being suitable to such a descent. See Sufan. 56. John viii. 44. It is the language of indignation and reproof, like *Duris genuit te cautibus horrens Caucasus.*

Æn. iv. 366.

4. —in the day when thou wast born] See the same construction in the original; Gen. xl. 20.

—to supple thee] In *mollitiem*. שׁעע in Chald. signifies *lene, molle reddidit*; and שׁעע in Syr. is *linivit, levit*. So Kimchi, Cappellus, Cast. lex. Houbigant. But Buxtorf, *ad aspectum meum, that I might look on thee with favour*: and Schultens, *to cleanse thee*: from מׁשׁע Arab. *removere inquinamentum*. Vid. Gol. lex. & Dath. in loc.

—salted at all] *Sale modico insperfo, cutis infantis densior solidiorque redditur.* Galen. de fan. i. 7. in Pol. Syn. Potius, ut fœtus a forde partus mundetur.

- passion on thee : but thou wast cast out * in the open field, to the lothing of thy person, in the day *when* thou wast born.
- 6 And *when* I passed by thee, and saw thee † wallowing in thy ‡ blood, I said unto thee *when thou wast* in thy || blood, Live : [yea, I said unto thee *when thou wast* in thy blood, Live.]
- 7 § I caused thee to encrease as the * bud of the field, and thou didst encrease and wax great, and camest to † excellent ornaments ; thy breasts were fashioned, and thine hair grew, whereas thou *wast* ‡ naked and bare. And I passed by thee and saw thee, and lo, thy time *was* the time of love ; and I spread my skirt over thee, and covered thy nakedness : yea I swore unto thee, and entered into a covenant with thee, faith the Lord Jehovah, and thou becamest mine. Then I washed thee with water ; yea, I thoroughly washed away thy || blood from thee ; and I anointed thee with oil ; and clothed thee *with* brodered work, and shod thee *with* badger's skin, and wrapped thee about with fine linen, and covered thee *with* filk, and adorned thee *with* § ornaments ; and I put bracelets upon thine hands, and a chain upon thy neck. And I put a jewel in thy nostril, and ear-rings in thine ears, and * a goodly crown
- * H. on the face of the field.
† H. kicking thyself.
‡ H. bloods.
§ H. bloods.
§ H. I made thee a great number.
* Or, growth, or, branch.
† H. ornaments of ornaments.
‡ H. nakedness and bareness.
|| H. bloods.
§ H. ornament.
* H. a crown of goodliness.

6. [yea I said unto thee &c.] The four last words of this v. in the original are repeated by mistake. See *ó. Ar. Syr. Houb.*

7. —to encrease] Perhaps רבבה *auflam.* Part. Pahul.

—excellent ornaments] Many MSS. and 4 edd. for עריים read ערים. It is probable that עריים or ערים is a second reading of ערי, introduced from the margin into the text. For the two words Syr. reads ערים *cities*. One interpreter in Montf. Hex. has *αἱς ὑγαν καλλωπισμῶν*, as if the true reading were בעת עריים, *to the time of ornaments*.

—thy breasts] שדיך 1 MS. and another originally. V. *ó. Ar. Syr. Houb.*

—hair] *Pubes.*

—naked] “ Agreeably to the custom of the poorest *Bedouines* in the deserts.” Michaelis.

8. —[skirt] Ruth iii. 9. *ὅταν δ' ὕπ' ἀνδρὸς χλαῖναν εὐγενῆς πύσῃς.* Eurip. quoted by Grot.

Mr. Lowth thinks that v. 4, 5, 6 describe the deserted state of the Israelites in Egypt, and v. 7 their encrease there.

9. —thy blood] “ *Sc. congressus nuptialis.*” Secker.

10. —badger's skin] Josephus and Bochart understand תחש as the name of a colour. See Hieroz. iii. xxx. p. 989. and Cast. lex. “ *Shod thee with purple sandals.*” But see Exod. xxv. 5.

—filk] From *בשעה*, because the threads are finely *drawn*. Tayl. conc. From *ושׁי* Arab. *to paint*, Cast. lex. Houbigant : and therefore the learned French critic says that the word may be rendered *peñis*. “ A veil composed of fine hair.” See Michaelis.

11. —a chain upon thy neck.] רבך in Arab. sign. 15, Cast. lex. denotes “ a variegated collar of wool hung for ornament about the neck of an animal.”

— It pectore summo
Flexilis obtorti per collum circulus auri.

Virg. *Æn.* v. 558.

12. —in thy nostril] See on Hof. ii. 13. and Bishop Lowth on Isai. iii. 21.

- 13 upon thine head. Thus wast thou adorned *with* gold and silver; and thy raiment *was of* fine linen, and of silk, and of brodered work; fine flour, and honey, and oil, didst thou eat; and thou wast § very exceedingly beautiful, and thou didst prosper into * a queen. And † thy renown went forth among the nations for thy beauty: for it was perfect through || my comeliness which I had put upon thee, faith the Lord Jehovah.
- § H. *in much much.*
* H. *a kingdom.*
† H. *renown went forth to thee.*
|| Or, *the comeliness from me.*
- 14 But thou hast trusted in thy beauty, and hast committed fornication because of thy renown, and hast poured out thy fornications on every one that passed by: *the like to which* will not be *again*. And thou hast taken of thy garments, and made thee high places spread with diverse colours, and hast committed fornication thereupon: *the like things to which* have not come to pass, and will not be *again*. Thou hast also taken § thy goodly jewels of my gold and of my silver which I gave thee, and hast made thee images * of men, and hast committed
- § H. *the jewels of thy goodliness.*
* H. *of a male.*
- 15 fornication with them: and thou hast taken thy brodered garments and covered them, and hast set mine oil and mine incense before them. My food also which I gave thee, fine flour and oil and honey *wherewith* I fed thee, thou hast even set it

13. —fine linen] שש MSS. and edd.
—didst thou eat] אכלת, 12 MSS. 1 ed.
—into a queen] I conjecture למלכה: which Chald. seems to favour: “and ye ruled over all kingdoms.” See v. 30.

14. —my comeliness] In *δ*. two translations of the original word occur, *ἐν δόξῃ* and *ἐν δόξῃ*, for which Arab. has only one word, *in gloria*; both reading בְּדָרָךְ, without the affix.

15. —because of thy renown] Contra nomen tuum: Houb. a sense mentioned by the continuators of Pool’s annotations: “against thy renown: to the blasting of thy honour.” But this clause is best explained by the foregoing. “Thy beauty raised thy confidence; thy renown corrupted thy heart.”

—*the like to which* will not be *again*] Chald. here and v. 16: “But it was not right for thee to do thus.” Which seems to be the true sense. *δὲ ἡ ἀρετή*. *δ*. MS. A. יהיה 2 MSS. I think that the genuine reading is יהיה; “which should not have been done.” See the close of v. 16,

and the parallel phrase לא יעשה, Gen. xxxiv. 7.

After I had betrothed thee, or become thy God, v. 8, and adorned, or prospered; thee; and given thee abundance, and raised thee to high estate and reputation; v. 8—14; thou didst then commit spiritual fornication in revolting from me. v. 15.

16. —high places] Places of idolatrous worship, commonly built on eminences.

—*the like things* &c.] This construction supposes the verb substantive, and יהיה, to be understood with באות, and דבר with יהיה. But I prefer reading with *δ*. לא באת: whither thou shouldest not have come, neither should it have been done. That the preter and future have this force, see Gen. xxxi. 42. Numb. xxii. 33. Judg. viii. 19. Gen. xlv. 8. Lev. x. 18, 19.

17. of men] Thus shewing thy flagitious and shameless spirit. See the note on Baal-peor, Hof. ix. 10.

19. —thou hast even set it] ונתתהו, all the ancients.

- it before them for * a sweet favour. And it hath come to * H. *a favour of*
 20 pass, saith the Lord Jehovah, that thou hast taken thy sons *ref.*
 and thy daughters whom thou hast borne unto me, and these
 hast thou sacrificed unto them † to be devoured. *Is this* of thy † H. *to devour.*
 21 fornications a small matter, that thou hast slain my sons; and
 hast delivered them up to cause them to pass through *the fire*
 22 unto them? Also in all thine abominations, and thy fornications,
 thou hast not remembered the days of thy youth, when thou
 wast ‡ naked and bare, *and* || wast wallowing in thy blood. † H. *nakedness*
 23 And it hath come to pass, after all thy wickedness, (woe woe *and bareness.*
 24 unto thee! saith the Lord Jehovah,) that thou hast also built || H. *kicking thy-*
 unto thee an arched place, and hast made thee a raised place *self.*
 25 in every street: at every head of the way thou hast built thy
 raised place, and hast made thy beauty to be abhorred, and
 hast opened thy feet to every one that passed by, and hast
 26 multiplied thy fornications. Thou hast also committed forni-
 cation with § the Egyptians thy neighbours, great of flesh; § H. *the sons of*
 and hast multiplied thy fornications, to provoke me to anger. *Mizraim.*
 27 Therefore, lo, I stretched out mine hand against thee, and
 diminished

19, 20. favour. And &c.] See this punctuation in 6. Ar. Houbigant and Michaelis approve of it. "Perhaps, And it hath come to pass—that thou hast taken &c. For so 6. V. may be construed. Comp. v. 23, 24." Secker.

20. —thou hast borne] ילדת, MSS. and edd. —of thy fornications] מתנותיך, MSS. and edd.

21. —my sons] But בניך, 4 MSS. 6. Ar. *thy sons.*

—to pass through] Two MSS. supply באש through the fire. As c. xx. 31. Here *causing to pass through the fire* seems equivalent to *slaying*, and to *sacrificing to be devoured*: v. 20. Compare v. 36: c. xxiii. 37. and pf. cvi. 37, 8. See Robertson, *clavis Pentateuchi*, Lev. xviii. 21. and Tayl. conc. voc. תפת; whether the phrase imports a burning alive, or only a rite of lustration and consecration. There is a very remarkable passage in Dion. Hal. Ant. Rom. L. i. §. 88. p. 72, and marg. 75. ed. Hudson.

Μετὰ δὲ τέλος περκαῖας πρὸ τῶν σκητῶν γενέσθαι κελύσας, ἐξάγει τὸν λαὸν τὰς φλόγας ὑπερβύσκειν, τῆς δσιώσεως τῶν μισομένων ἔνεκα.

"And after this, having ordered that fires should be made before the tents, he brings out the people to leap over the flames, for the purifying of their pollutions."

22. —thou hast not remembered] זכרת, MSS.

—and wallowing] ומתבוססת, "and wallowing," 6. MS. A. Syr.

—in thy blood] בדמיך, "in thy bloods:" 9 MSS.

24. —a raised place] גב answers to *fornix*; and במה v. 16, and רמה here, may include the idea of *lupanar*; because impure practices were frequent in high places dedicated to the worship of idols.

25. —at every head of the way] ראש כל 6. 1 MS. v. 31. "at the head of every way:" which seems right.

—thy fornications] Here and v. 26, 29, MSS. and some edd. have תנותיך.

26. —the Egyptians] They were remarkable for many gross idolatries.

* H. *appointment.*

† Or, *lewd.*

‡ H. *the sons of Ashur.*

|| H. *without satiety.*

diminished thine * appointed portion, and delivered thee unto the will of them that hated thee, the daughters of the Philistines, who were ashamed of thy † wicked way. Thou hast also committed fornication with ‡ the Assyrians, || without being satisfied; yea, thou hast committed fornication with them, and yet thou wast not satisfied. Thou hast also multiplied thy fornication in the land of Canaan unto Chaldea; and yet herewith thou wast not satisfied. How weak is thine heart, saith the Lord Jehovah, in that thou doest all these *things*, the work of a woman committing fornication *and* bearing rule: in that thou buildest thine arched place at the head of every way, and makest thy raised place in every street; and hast not been as one that committeth fornication, in that thou scornest hire, *but as* a woman that committeth adultery, *that* instead of her husband taketh strangers! To all women that commit fornication *men* give a reward; but thou hast given thy rewards to all thy lovers, and hast hired them to come unto thee from every side for thy fornications. And the contrary is in thee from *other* women in thy fornications, and § after thy manner none committeth fornication; in that thou givest hire, and no hire is given unto thee: therefore art thou contrary.

35 36 Therefore, O harlot, hear the word of Jehovah. Thus saith the Lord Jehovah: Because thy * wealth is poured out, and thy nakedness discovered, in thy fornications with thy lovers, and

27. —unto the will] Syr. by rendering יד seems to have read בכפ *into the hand.*

29. —unto Chaldea] “And unto Chaldea. *MS. A. Syr.*” Mr. Dimock.

30. How weak is thine heart] אבולח 12 MSS. and 2 originally. לבות *hearts* is frequent, but I do not find לבח *heart* elsewhere. “How shall I circumcise thine heart?” Houb. mundabo. V. אבולח. א. According to our translators, with whom other interpreters agree, the reading must be אבולח. Michaelis interprets the word from the Arab. *speravit*. “Quo desiderio ex cruciante speras expectasque amasios tuos!” Suppl. ad lex. Hebr.

—bearing rule] And therefore no way restrained in her licentiousness.

31. —in that thou scornest hire] א. read ללקח, or לקח, the former being a Hebrew

word, and the latter a Chaldee, for *to gather.*

“So as to gather hire.” See Houbigant. עשית. MSS. היית. MSS.

33. —thy rewards] נדיך 1 MS. If the root be נדה, *to put away*, the word denotes the abominable hire of the harlot, Deut. xxiii. 18. נדו Arab. is *liberalis fuit*. Cast. lex. “נדן vagina uteri.” Michaelis.

34. —in that thou givest] בתתך 2 MSS. א.

36. —thy wealth is poured out] *Æs tuum profudisti*. Houb. See also V. א. Syr. as if there were an allusion to the profligate gifts mentioned v. 33. But Chald. seems to suggest the true reading, בשתך *thy shame*. “Because thy shame [thy shameful fornication v. 15.] is poured out.” The word does not elsewhere signify *money*. נתת. MSS.

- and with all † thine abominable idols, and in the ‡ blood of † H. *the idols of*
 37 thy children whom thou hast given unto them; therefore, lo, *thine abomina-*
 I will assemble all thy lovers unto whom thou hast been *tions.*
 pleasing, and all *them* that thou hast loved, with all *them* that † H. *bloods.*
 thou hast hated; I will even assemble them unto thee round
 38 about, and will uncover thy nakedness unto them, and they
 shall see all thy nakedness. And I will judge thee *with* the
 judgements of adulteresses, and of them that shed blood; and
 I will give thee *to drink* the blood of fury and of jealousy.
 39 And I will give thee into their hand, and they shall destroy
 thine arched places, and shall cast down thy raised places; they
 shall also strip thee of thy garments, and shall take || thy goodly || H. *the jewels*
 40 jewels, and leave thee § naked and bare: and they shall cause *of thy goodlinefs.*
 a company to come up against thee, and they shall stone thee § H. *nakedness*
 with stones, and shall cleave thee asunder with their swords: *and bareness.*
 41 and they shall burn thine houses with fire, and execute judge-
 ments upon thee in the sight of many women: and I will
 cause thee to cease from being an harlot, neither shalt thou
 42 give hire any more: so will I make my fury towards thee to
 rest, and my jealousy shall depart from thee, and I will be
 43 quiet, and will be no more angry. Because thou hast not
 remembered the days of thy youth, but hast * provoked me in * Or, *disquieted.*
 all

—and in the blood] וּבְדָמִי MSS. edd. 6.
 Ar. Ch. Houb. Dath. But וּבְדָמִי, *in the blood*, V.

—thou hast given] נָתַתָּ MSS. and edd.

37. —thy nakedness unto them] אֶל־הֵמָּה
 MSS. and edd. This is explained v. 39; that
 Jerusalem should be given into the hands of
 her enemies.

38. —of adulteresses] Adultery, and idol-
 atry which is spiritual adultery, were both
 capital offences by the law. Lev. xx. 10. Deut.
 xvii. 2—7.

—and of them that shed blood] וְשׂוֹפְכוֹת
 וְשׂוֹפְכוֹת, MSS. and edd. The law made this
 a capital offence. Ex. xxi. 12. That Jerusalem
 was guilty of shedding blood, see v. 21, 36.

—and I will give thee &c.] See Rev. xvi. 6.
 Isai. xlix. 26. I will drench thee with thine
 own blood, shed in my fury and jealousy.

39. —thine arched places] גְּבִיךָ, 2 MSS.

—thy raised places] רִמּוֹתֶיךָ, 16 MSS.

40. —a company &c.] Adulteresses were
 publicly stoned with stones: John viii. 5.
 Michaelis gives בָּתָּק the sense of cutting asunder
 limb by limb; a mode of punishment among
 the Chaldeans. Suppl. ad lex. Hebr. Comp.
 c. xxiii. 47. See Chald. There is also a re-
 ference in this and the following v. to the
 military engines, the sword, and fire, of the
 Babylonians.

41. —many women] Nations, who shall
 triumph over thee. Chald.

42. —to rest] “The phrase signifies, I will
 make my fury to rest upon thee, v. 13 and
 xxiv. 13. And here it means not reconcilia-
 tion, but the satisfaction which arises from
 vengeance, together with a subsequent neglect.”
 Secker.

43. —hast not remembered] יָכַרְתָּ 15 MSS.
 H

all these *things*, behold, I will even recompense thy way upon *thine* head, and thou shalt not execute *thy* wicked device, because of all thine abominations.

44 Lo, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, *so* *is* her daughter.

* H. *loathing*. 45 Thou *art* the daughter of thy mother, that * loathed her husband and her children; and thou *art* the sister of thy sisters, that loathed their husbands and their children: your mother

46 *was* an Hittite, and your father *was* an Amorite. And thine elder sister *was* Samaria, she and her daughters, that dwelt at thy left hand: and thy sister *that was* younger than thou, that dwelt at thy right hand, *was* Sodom and her daughters.

47 Yet thou hast not walked in their ways, nor done according to their abominations; (*that was* loathed as a small *thing*) but thou hast been corrupted more than they in all thy ways.

† H. *if Sodom thy* 48 As I live, saith the Lord Jehovah, † Sodom thy sister hath not done, she nor her daughters, as thou hast done and thy sister hath done. Lo, this was the iniquity of Sodom thy sister:

‡ H. *prosperity* 49 of rest.

|| H. *was to her*
and to her daugh-
ters.

§ Or, *seekest*.

49 ‡ prosperous rest, || had she and her daughters; and the hand of the poor and needy she did not strengthen. And they were haughty, and committed abomination before me; therefore I took them away, as thou § hast seen.

51 Neither

—behold] *נה* is wanting in 2 MSS. V. Ch. —*thine* head] *רשעך* V. 6. Ar. Syr. 3 MSS. originally, and Houbigant; who refers to c. xvii. 19. xxii. 31.

—and thou shalt not execute &c.] *עשית* 13 MSS. *הזמיתך* V. 6. MS. Al. Or render thus: “and thou shalt not commit deliberate wickedness, together with [or, in] all thine abominations.”

For *וְלִי* Syr. has causal particles, as if *כי*, which makes a good sense, were the true reading: and 6. have *καὶ ὅτι*.

45. —that loathed &c.] In imitation of which unnatural practice, thou hatest me, thy husband, and offerest thy children to idols.

—sisters] F. *אחיותיך*.

46. —elder sister] “Samaria was the metropolis of a more powerful kingdom.” Michaelis.

—daughters] Besides the literal sense, there

is a reference in this word to the subordinate cities of Samaria and Sodom.

—left hand] In determining *the points*, the Hebrews suppose the face to be eastward. Thus the situation of Samaria was northward, or on the left hand; and of Sodom southward, or on the right. See Mr. Lowth on this v. c. x. 3, and my note on Joel ii. 20. Job xxiii. 8, 9, the four cardinal points may be enumerated.

47. —nor done] *עשית*, MSS. and edd. So v. 51.

—*that was* loathed &c.] This is the marginal rendering of our translators. *קט* may be *קט*, the participle *Pahul*. *קט* Arab. *duntaxat*. Parum id duntaxat. Schultens. Animadv. Phil. Houbigant reads *קמית* *fastidisti*.

50. —committed abomination] See Lev. xviii. 22.

—as thou hast seen] *רָאִיתָ*, V. Ar. 1 MS.

ut

- 51 * Neither hath Samaria committed half of thy sins : but thou * H. And as for
 hast multiplied thine abominations more than they, and hast *Samaria, accord-*
 justified thy sisters in all thine abominations which thou hast *ing to half thy*
 52 done. Do thou also bear thy confusion, who hast pleaded for *sins she hath not*
 thy sisters by thy sins which thou hast committed more abomi- *sinned.*
 nably than they : they are justified more than thou : therefore
 be thou also ashamed and bear thy confusion, in that thou hast
 justified thy sisters.
- 53 Yet I will bring again their captivity, *even* the captivity of
 Sodom and her daughters, and the captivity of Samaria and
 her daughters ; and I will bring again thy captivity in the
 54 midst of them : that thou mayest bear thy confusion, and
 mayest be confounded because of all that thou hast done, in
 55 that thou hast comforted them. And thy sisters, Sodom and
 her daughters, shall return to their former estate, and Samaria
 and her daughters shall return to their former estate ; and
 thou and thy daughters shall return to your former estate.
- 56 Although thy sister Sodom was † not heard of from thy mouth † H. for a hear-
 57 in the day of thy pride ; before thy wickedness was discovered, *ing of thy mouth.*
 as

ut vides. Houb. The corrupt addition of † is remarkable throughout this chapter. But עשיתי, 2 MSS. as I have done. “Syr. 6. Ch. When I saw it. Comp. Gen. xviii. 20, 21.” Secker.

51. —than they] ממנה *than she.* 1 MS. which reading Houbigant prefers.

—hast justified] Hast shewn that she is less guilty than thyself. Cappellus quotes Absolvit Phrygium vestra rapina Parim.

Mart. xii. Epigr. 52.

—thou hast done] עשית MSS.

52. —who hast pleaded for] By thy much greater sins hast been an advocate for them, to extenuate their guilt. See Tayl. conc. פלל. One MS. reads לאחיותיך at the beginning of this v. and 2, at the end.

53. Yet I will] “The true translation is, *And I will*—and, v. 55, *And thy sisters shall*—And so 6. Syr. Ch. V. &c. v. 61 shews it.” Secker.

—the captivity of Sodom] Sodom and her daughters may mean cities placed in the district where Sodom stood. “Sodom was not where

the lake is. See on Gen. xix. 24.” Secker. “The Moabites and Ammonites, descended from Sodom, are called by this name. So the Moabites are called the remnant of Adama : Ifai. xv. 9.” Michaelis.

—and I will bring again] Read ושבתי, as at the beginning of the verse. Syr. V. 6. Ch. Houb. Secker.

—thy captivity] שבייתך or שבותך, 8 MSS. The sense of this v. is again expressed v. 55 : and both verses are to be explained by v. 61. I refer the words rather to the future restoration of the Jews than to their return from Babylon.

54. —that thou mayest bear thy confusion] By being led into captivity ; and by a diminution of thy glory when thou art restored.

—hast comforted them] By exceeding them in wickedness.

55. —shall return] תשובנה, or תשבנה, is the reading of MSS. thrice in this verse.

56, 57. Although thy sister &c.] The exemplary punishment of Sodom was not duly considered, and spoken of, by thee in the time of thy prosperity and self-confidence ; before thy

as in the time of thy reproach from the daughters of Syria and *from* all that were round about her, *and* from the daughters of the Philistines who despised thee round about. *As for* thy deliberate wickedness and thine abominations, † thou hast borne them, saith Jehovah. For thus saith the Lord Jehovah: I will even do with thee as thou hast done, who hast despised the oath so as to break the covenant. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish with thee an everlasting covenant. Then shalt thou remember thy ways and be confounded, when thou shalt receive thy sisters that *are* elder than thou, together with those that *are* younger than thou, and *when* I shall give them unto thee for daughters; but not by || the covenant *now* made with thee. For I will establish my covenant with thee; and thou shalt know that I *am* Jehovah: that thou mayest remember, and be ashamed, and § not open thy mouth any more, because of thy confusion, when I † am pacified toward thee for all that thou hast done, saith the Lord Jehovah.

† Or, *thou bearest them.*
 || H. *thy covenant.*
 § H. *there may not be to thee any more an opening of mouth.*
 † Or, *I forgive thee.*

C. XVII.

1 THE word of Jehovah also came unto me, saying :
 2 Son of man, put forth a † dark speech, and speak a parable,
 3 unto the house of Israel; and say, Thus saith the Lord Jehovah:
 A great eagle, || with great wings, § with long feathers, full of plumage,

† H. *an acute.*
 || H. *great of wings.*
 § H. *long of pen-feathers.*

humiliation shewed thy wickedness, and defeats and distresses were brought on thee by the Syrians and Philistines. But MSS. edd. read אֲדָם *Edom*, instead of אֲרָם *Syria*.

58. —thy deliberate wickedness] זְמַתִּיךָ 4 MSS. and 6. Syr. Ch. render plurally *wickednesses*.

—thou hast borne them] V. 6. Ch. Syr. נִשְׂאתָם, which is the reading of 1 MS. or, the word may be in the participial form: portans *es*, vel, *eris*. They had already borne them in some degree, by the triumphs of the Syrians and Philistines over them: and,

v. 59, they were to bear the full burthen of them.

—Jehovah] אֲדָנִי is prefixed in many MSS. and 3 edd. See also V. Syr.

59. —I will even do] וְעָשִׂיתִי MSS.

—the oath] Deut. xxix. 12, 14.

60. —I] But though you have broken your covenant, yet will I remember mine. Houb.

—with thee] אִתְּךָ MSS. and edd.

61. —when thou shalt receive thy sisters] Converted with thee to Christianity.

—not by the covenant &c.] But by the new covenant under the gospel.

C. XVII.

3. A great eagle] Nebuchadnezzar: v. 12: fitly represented by the eagle,

Cui rex deorum regnum in aves vagas

Permifit.

Hor.

There is much beauty in this parable; and

in the refumption of its images, v. 22—24.

—with great wings] It is said that they are frequently seven feet in extent.

Καὶ οἱ ἄνθρωποι ὡς ἄνθρωποι ἐκείνην.

Hef. Theog. 523.

- plumage, and that had § divers colours, came to Lebanon, and § H. embroidery, or, needle-work.
 4 took the highest branch of a cedar: he cropped off the top of its young twigs, and carried it into a land of * traffick; he set it * H. of a trafficker.
 5 in a city of merchants. He took also of the † seed of the † Or, produce.
 land, and put it in a ‡ fruitful field; || he placed it by great † H. field of seed.
 6 waters, he set it with § much care. And it grew, and became || H. placing it.
 a vine which spread itself but was of * low stature: its branches § Or, looking well to it.
 turned towards him, and its roots were under him: it even * H. low of stature.
 became a vine, and brought forth branches, and † shot forth † H. sent.
 boughs.
 7 There was also another great eagle ‡ with great wings, and † H. Great of wings, and plentiful of feathers.
 of much plumage: and, lo, this vine bent its roots towards him, and shot forth its branches unto him, that he might water
 8 it from the beds of its plantation. In a good || foil, by great || H. field.
 waters,

—divers colours] “An allusion to the various nations which composed the Babylonian empire.” Michaelis.

—the highest branch] Jehoiachin: v. 12. 2 Kings xxiv. 12.

4. —of traffick] Babylon was a city of great commerce. For כנען *6*. MS. Al. read כשדים, of the Chaldeans.

5. —seed] The verb זרע is used of planting, Isai. xvii. 10: and therefore by the substantive זרע may be understood a cion. Thus Virgil uses *semen* of a young vine fit for transplanting.

Mutatam ignorent subito ne *semina* matrem.

Georg. ii. 268.

Zedekiah, who was of the seed royal, is meant. v. 13. 2 Kings xxiv. 17. He was placed in Judea after the removal of Jehoiachin.

—in a fruitful field] The land of Judea.

—he placed it] קח may be rendered *capiendo*, and be considered as the infinitive mood here and Hof. xi. 3. Dathius is of this opinion; and refers to Schultens, Inf. L. Hebr. p. 320.

—with much care] ἑπιβλεπόντων. *6*. Cocceius renders the word *curatio*, *observatio*; and Guffetius, *speculatio accuratissima*. See צפה Prov. xxxi. 27. Dathius justly observes that the word signifies a willow tree in Arab. Gol. p. 1362.

6. —of low stature] Alluding to the tributary state of Zedekiah. v. 14.

—its branches turned] F. דליותיה. The literal rendering is, *in τῷ βλέπειν, ὡς βλέπειν*.

—towards him] Him who, v. 5, put it in a fruitful field.

—its roots] F. ושרשיה. See v. 7. In this and the foregoing clause the obedience and subjection due from Zedekiah to the King of Babylon are denoted. See v. 7.

—boughs] פארות MSS. The root signifies *ornavit*; and boughs may as properly be called the ornaments of trees as leaves. *Sylvis honorem decutit*. Hor.

7. —another great eagle] Houbigant observes that all the ancients besides Chald. read אחר for אחר. The King of Egypt is meant. v. 15.

—with great wings] One MS. elegantly reads בעל כנפים *dominus alarum*. But see v. 3.

—bent] כפן is to conceal in Syr. and to place under in Arab. Cast. lex. Houbigant reads with Chald. כנפה *incurvavit*. כנפה, *alarum instar produxit*. 2 MSS. 1 Marg. See De Rossi.

—its branches] ודליותיה 1 MS.

—that he might water it] That the King of Egypt might protect Zedekiah.

—from the beds of its plantation] That is, where it was planted. ערוג, as MSS. represent the

§ H. a vine of goodliness.

* H. shall not one pull up &c.

† H. and shall not one cut off &c.

‡ H. that one should not take it away.

|| H. wither in withering.

9

10

11

12

13

14

15

† Or, carried.

|| H. the seed of the kingdom.

§ H. brought him to an oath.

* Or, humble, or, base.

† H. that it might stand.

waters, was it planted, that it might bring forth branches, and that it might bear fruit; that it might be a § goodly vine.

Say thou; Thus saith the Lord Jehovah: Shall it prosper? * shall not its roots be pulled up, † and its fruit be cut off, that it wither? in all the leaves of its branching it shall wither: nor shall it be in the power of a mighty arm and of much people, ‡ that it should not be taken away by the roots thereof. Yea, behold, being planted, shall it prosper? shall it not || utterly wither, when the east-wind toucheth it? in the beds of its branching it shall wither.

Moreover the word of Jehovah came unto me, saying:

Say now to the rebellious house: Know ye not what these things mean? Say: Lo, the King of Babylon came to Jerusalem, and took her king and her princes, and † led them with him to Babylon: and took of || the king's seed, and made a covenant with him, and § took an oath of him: he took also the mighty of the land: that the kingdom might be * low, so as not to lift itself up; but that it might keep his covenant, † and might stand. But he rebelled against him in sending his ambassadors into

the word here and v. 10, seems to signify channels of water running by beds. Guffetius renders it, *rivulus*, a murmurē *tranquam cervi quod edit*. "E fontibus, e significatu Æthio-
"pico verbi עירג *scaturire*. Licet etiam inter-
"pretari ex flexibus. Quippe Arab. significat
"flectere se, unde מערג *anfractus fluminis in*
dextram et sinistram. Houbigant.

9. —Shall it prosper?] הֲתִצְלַח 4 MSS. 2 originally. ה precedes, as Houbigant observes, who adopts this reading, and refers to v. 10, 15.

—that it wither] Sc. the fruit. Or, literally; and shall not one dry it up? *Nonne exsiccabit quis eam?* For this is the force of the verb in Pihel.

—in the power of a mighty arm] See Nold. ב. §. 19. So we say, in man, for in the power of man. The meaning is explained, v. 15, 17.

—that it should not be taken away] לִמְשַׁחַת, 3 MSS. 2 ed. *ut ne quis tollat*. See מ Nold. §. 21. But Houbigant reads מְדַשְׁחֹת "ne

devastetur:" literally, "ne vastet quis": and renders, "Neque efficiet brachium potens, nec multitudo magna, ne radicitus evellatur." The ancients give this sense: "Nor shall it require a mighty arm and much people, that it should be taken away by the roots thereof." It is an effect which may be produced with ease, God being their enemy. מִשַּׁחַת is supposed to be the Syriac or Chaldee infinitive; and is alleged as an instance of the prophet's debased style.

10. Yea, behold] הִנֵּה, 3 MSS. V. Syr.

—utterly wither] יָבוֹשׁ 6 MSS. 2 edd. *arefendo*.

13. —and took an oath of him] Read וַיִּשְׁבַּח. Five MSS. read אֶתֵּן. See 6. Chald. But Syr. reads וַיָּבִיט וַיִּתֵּן: "and entered with him into an oath."

14. —and might stand] The kingdom. לֵעֲבֹדָה, 1 MS. "that it might serve." But Chald. "that it might serve him."

- into Egypt, that *they* might give him horses, and much people. Shall he prosper, shall he escape, that doeth *these* things?
16. when he hath broken the covenant, shall he escape? *As* I live, faith the Lord Jehovah, surely in the place of the king's dwelling that made him king, whose oath he hath despised, and whose covenant he hath broken, *even* in the midst of
17. Babylon he shall die. Neither shall Pharaoh with *his* mighty army, and great company, deal with him in war; * when mounts are cast up, and towers are built, to cut off many
18. persons. Because he hath despised the oath † by breaking the covenant, (when, lo, he had given his hand,) and hath done †
19. all these *things*, he shall not escape. Therefore thus faith the Lord Jehovah: *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, I will recompense it upon his own head: and I will spread my net upon him, and he shall be taken in my snare: and I will bring him to Babylon, and will plead with him there, *for* his trespass
20. which he hath trespassed against me. And all his fugitives, with all his bands, shall fall by the sword; and they that remain shall be scattered to every wind: and ye shall know that I Jehovah have spoken *it*.

* H. in the pouring out of a mount, and in the building of a tower.

† H. so as to break.

22 Thus

15. —into Egypt] 2 Chron. xxxvi. 13. Jer. lii. 3. xxxvii. 5, 7. Zedekiah must have sent his ambassadors into Egypt, between the sixth month of his sixth year and the fifth month of his seventh year. Compare c. viii. 1. c. xx. 1.

16. —he hath broken] Vulg. very properly places the stop at אָתָּו, *cum eo*. But 6. Syr. read אֶל־אֱלֹהֵי and בְּרִיתִי: "because he hath despised my oath, [the oath taken in my name] and because he hath broken my covenant [the covenant to which I was a witness] with him, [the king of Babylon.]" Observe that the Arabic version supposes the stop at *μὴ αὐτῷ* in 6. and see v. 19, and 2 Chron. xxxvi. 13.

17. —deal with him] The King of Babylon. אָתָּו MSS. and edd. See the phrase c. xx. 44. xxii. 14. Houbigant renders with Vatablus, "subveniet ei," *sc.* Sedeciae. All the ancients and one MS. read מִלְחָמָה, "shall make war with him," *sc.* Nebuchadnezzar. That this is elegant Hebrew, see Gen. xiv. 2.

Accordingly, the Vulgate version renders: *Et non in exercitu grandi, neque in populo multo, faciet contra eum Pharaoh praedium.*

18. —his hand] *Dextrae, quæ fidei testes esse solebant, perfidiæ sunt & scelere violatæ.* Cic. Philipp. xi. 5.

20. —and I will bring him] וְהֵבִיאֲתִיהוּ 14 MSS. 2 edd.

—for his trespass] בְּמַעַלּוֹ 5 MSS. 4 originally. But the preposition is frequently omitted. עַל מַעַלּוֹ, 1 MS.

21. —fugitives] מִבְּרַחֲיוּ MSS. But Chald. Syr. seem to read מִבְּחֻרֵי *chofen ones*. Καὶ πάντες οἱ ἐκλεκτοὶ αὐτοῦ, is one of the two versions which we find in Theodoret. See Cappellus. Secker approves of rendering *chofen men*.

Ductores Danaûm, electi, prima virorum.

Lucret. i. 87.

—with all his bands] וְכָל, *and all*, 7 MSS. Syr.

- 22 Thus saith the Lord Jehovah: I will take from the highest branch of a lofty cedar, and will fet *it*; from the top of its young twigs I will crop off a tender one, and will plant it; upon a mountain *which is* high and eminent, in * a lofty mountain of Israel, will I plant it; and it shall bring forth boughs, and bear fruit, and shall become a goodly cedar: and under it shall dwell every fowl of every wing; in the shadow of its branches shall they dwell. And all the trees of the field shall know that I Jehovah have brought low the high tree, have raised high the low tree; have dried up the green tree, and have made the dry tree to flourish. I Jehovah have spoken, and will do *it*.
- * H. *a mountain of loftiness.* 23
- 24

C. XVIII.

- 1 MOREOVER the word of Jehovah came unto me, saying:
 † H. *what is it to you, O ye, using &c.* 2 † What mean ye, that ye use this proverb concerning the land of Israel, saying, "The fathers eat four grapes, and the children's teeth are set on edge?" As I live, saith the Lord Jehovah,
 † H. *if there shall be to you occasion any more.* 3 † ye shall not have *occasion* any more to use this proverb in Israel.

22—24. These verses may have a reference to Zerubbabel, to the Maccabees, to the Messiah, and to the future restoration of the Jews.

22. —and will fet *it*] *ó.* MS. Vat. Syr. 1 MS. Houb. omit וְנִתְּתִי. F. וְנִתְּתִי. See v. 5. and Bp. Lowth on Isai. ii. 2.

23. —fruit] "The cones which the cedar produces." Michaelis.

24. The high tree and the green tree refer to Nebuchadnezzar; the low and the dry tree, to the Jews.

C. XVIII.

In this chapter we have a beautiful instance of the clear and flowing style.

2. At the beginning of this v. *ó.* Ar. Syr. read בֶּן אָדָם, *Son of man.*

—eat] In the parallel place, Jer. xxxi. 29, 10 MSS. and 1 ed. read יֹאכָזִי, 1 MS. read so originally, and 5 MSS. have a rasure where the *י* should stand. There are many instances where the future has the force of the present. See Numb. xxiii. 9. Jon. i. 8.

Chald. explains the proverb rightly: "the fathers have sinned, and the sons are smitten." In the second commandment, it is expressly declared that the children should be punished in this life for the idolatry of the fathers. Idolatry was high treason, while the theocracy subsisted; and was to be restrained by the severest sanctions under a dispensation appointed for

these among other wise purposes, to preserve the Israelites from the general taint of idolatry, and to maintain and propagate the knowledge of the one God. The general principle of the law cannot be better explained than in Tully's words: "Hoc præclare legibus comparatum est, ut caritas liberorum amiciores parentes reipublicæ redderet." Epist. ad Brutum. xii.

3. —ye shall not—use] In the destruction by the Babylonians, the good were to escape: c. ix. 4, 6: but they were only to deliver themselves. c. xiv. 14, 20, 21. Whenever the children had suffered temporal evils for the idolatry of their fathers, they had justly incurred a punishment solemnly denounced. With respect to the impending calamity from Nebuchadnezzar, God's purpose was to observe another rule of conduct.

- 4 Israel. Lo, all souls || *are* mine: as the soul of the father, so || H. *souls, they*
 also the soul of the son § *is* mine: the soul that sinneth, it *are mine.*
 shall die. § H. *son, they*
 are mine.
- 5 6 But if a man be just, and do judgement and justice; *if he*
 have not eaten upon the mountains, nor lifted up his eyes to
 the idols of the house of Israel, nor defiled his neighbour's
 7 wife; *if he* come not near to * a removed woman, and do not * Or, *a woman*
 oppresses any, *if he* restore the debtor his pledge, spoil none by *set apart for un-*
 violence, give his food to the hungry, and cover the naked *clean.*
- 8 *with* a garment, give not *forth* upon usury and take not
 encrease, withdraw his hand from iniquity, execute † true † H. *the judge-*
 9 judgement between man and man, walk in my statutes, and *ment of truth.*
 keep my judgements, ‡ to deal truly; he *is* just, || he shall † H. *to execute-*
 surely live, saith the Lord Jehovah. *truth.*
 || H. *in living he*
 10 But if he beget a son *that is* a robber, a shedder of blood, *shall live.*
 11 and that doeth [to *his* brother] § *any* one of these *things*, and § H. *of any one.*
 doeth not all those *duties*; but hath even eaten upon the
 12 mountains, and hath defiled his neighbour's wife, hath oppressed
 the

4. souls] Persons, and their lives.

6. —eaten upon the mountains] Feasted on the sacrifices there offered to false gods. See c. vi. 2.

—lifted up his eyes] In prayer and adoration.

—come not near] קרב 2 MSS. But the *vau* may convert at a distance; or the future tense may have the force of the present, or of the past. There being a change in the original from the past form to the future, here and in the three following verses; this change is denoted by the use of the present tense, though ישיב, v. 12, shews that the version of our translators is a just one.

—a removed woman] Lev. xx. 18. Our translators use this rendering, c. xxxvi. 17.

7. —the debtor] ל is understood. The preposition is often thus omitted in English; as in the translation of this passage. See the law, lxx. xxii. 26.

—spoil none by violence] Hebr. rapinam non rapiat, ἀρπαγμα ἔχ ἀρπάξῃ, Lev. vi. 2. xix. 13.

8. —upon usury] See Deut. xxiii. 19, 20: whence it follows that taking encrease is not *malum per se*; but agreeable to justice, if duly circumstanced. Every kind and degree of usury was forbidden to the Israelites among each other, to promote a spirit of mutual kindness. But this law was peculiar to them; like their not reaping the corners of their fields, and their not gleaning their vine-trees and olive-trees. Lev. xix. 9, 10. Deut. xxiv. 19—22.

9. —to deal truly] To do what is right. Cappellus observes that *ó*. transpose אמת into אמתם, “to do them.”

—he shall surely live] He shall be preserved from the sword, from pestilence, and famine. Grot.

10. —and that doeth to *his* brother] *ó*. read רעשוה. Three MSS. V. Syr. omit אח; and this word may be a part of אחד or אחת, which a transcriber was about to write instead מואחד or מואחת; which latter word is the reading of MSS. and edd. Chald. Houb. translate “to his brother.” See v. 18.

- the poor and needy, hath often spoiled by violence, hath not restored the pledge, hath lifted up his eyes unto idols, hath committed abomination, hath given *forth* upon usury and taken encrease; shall he live? He shall not live. He hath done all these abominations: * he shall surely die: his † blood shall be upon him.
- 13 * H. in dying he shall be put to death.
† H. bloods. 14 But, lo, if he beget a son, that seeth all the sins of his father which he committed, that *even* seeth *them* and doeth not such like; hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, nor oppressed any, hath not ‡ taken a pledge, nor spoiled by violence, *but* hath given his food to the hungry, and hath covered the naked *with* a garment, hath turned away his hand from the poor, hath not taken usury nor encrease, hath executed my judgements, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. *As for* his father, because || he hath greatly defrauded and § hath greatly spoiled his brother by violence, and hath done *that* which is not good among * his people, lo, he shall die for his iniquity.
- 15 † H. pledged a pledge.
16 || H. in defrauding he hath defrauded.
§ H. in spoiling hath spoiled.
* H. his peoples. 17
18
19 Yet ye say, Why? doth not the son bear the iniquity of the father?

When

12. —hath often spoiled by violence] Hebr. rapta rapuit, ἀρπάζματα ἤρπασε. See v. 7. But 2 MSS. and ὁ. read גִּזְלוֹת, as v. 7, 16.

—hath committed abomination] This may refer to the two last clauses of v. 6.

13. —die] יָמוּת 2 MSS. V. ὁ. MS. Al. Syr. Chald. v. 20, 21, 26. He shall die an immature death: “*ante diem.*” Grot.

—his blood shall be upon him] The words are most naturally understood of a death by the shedding of blood: but may be applied to any kind of death judicially inflicted. Houbigant observes that we should read יָהִי אוֹר דָּמָא or יָהִי דָּמָא.

14. —that *even* seeth *them*] וַיִּרְאֵהוּ, MSS. edd. Chald. Masora. v. 28. וַיִּרְאֵהוּ, the reading in the text, may be rendered *and feareth*, with ὁ. Ar. V. Houb.

15. —hath not defiled] וְאֵת MSS. edd. the ancients.

16. —*with* a garment] The preposition ב is in like manner understood, c. xvi. 10.

17. —hath turned away his hand from the poor] In opposition to lifting it up against him. But ὁ. read מֵעוֹל, or, rather, מֵעוֹן. ἀπὸ ἀδικίας. See v. 8.

18. I suppose עָשָׂה 2°. and גָּזַל 2°. to be infinitives; as נָח, in the accusative case, requires. Observe that ὁ. Ar. omit נָח.

—*that* which is not good] That which is in a high degree wicked. Pro sollicitis non tacitus reis. Hor. for eloquent.

—his people] ὁ. read עַמִּי, my people. Cappellus.

19. —Why? &c.] Why sayest thou, v. 17, that the son shall not die for the iniquity of his father? Is not this contrary to what we experience? God replies, that *now* every man shall bear his own burthen. See on v. 3.

- When the son hath done judgement and justice, hath kept all my statutes, and hath done them; † he shall surely live. † H. *living he shall live.*
- 20 The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.
- 21 But when the wicked shall turn from all his sins which he hath committed, and shall keep all my statutes, and shall do judgement and justice; ‡ he shall surely live, he shall not die: † H. *living he shall live.*
- 22 all his transgressions which he hath committed shall not be remembered unto him; for his righteousness which he hath done he shall live. || Have I any pleasure at all that the wicked should die? saith the Lord Jehovah: § *and not that he should have I pleasure.*
- 23 turn from his ways and live? But when the righteous turneth from his righteousness, and committeth iniquity, and doeth according to all the abominations which the wicked man doeth, shall he live? All his righteousnesses which he hath done shall not be remembered: in his trespasss which he hath trespassed, and in his sin which he hath sinned, in them shall he die.
- 24
- 25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal? When the righteous man turneth from his righteousness, and committeth iniquity, he shall die because of those deeds;
- 26

20. —of the wicked] הרשע, MSS. edd.

21. —from all his sins] חטאתיו MSS. edd. and the ancients. i. e. חטאותיו.

—he shall not die] וְלֹא יָמָּוֹת MSS. ḥ. Ar. Syr. V.

23. —that the wicked should die] בְּמוֹת *in moriendo*, (as בְּשׁוּבוֹ, which follows) 12 MSS. perhaps 2 more, 8 originally, v. 32, c. xxxiii. 11, Syr. Chald. Houb. But חָפֵץ governs an accusative case, pf. xxxiv. 12: and here we may render, “Do I at all desire the death of the wicked?” though the former reading is preferable.

—from his ways] מִדְּרָכָיו, many MSS. and edd. V. But ḥ. Ar. Syr. מְדַרְכּוֹ הרשעה, as c. iii. 19: “from his evil way.”

24. —All his righteousnesses] צְדָקוֹתָיו, or צְדָקָתוֹ, MSS. V. ḥ. Chald. *righteousnesses*.

Cappellus observes that ḥ. omit the words יַעֲשֶׂה וְחַי; and he thinks that they are superfluous, and perplex the sentence. Syr. omits וְחַי. Houbigant proposes to make the passage clear by reading וְכָבֵל. “Keeping all that the Hebrew hath, it may be translated—*iniquity, according to all the abominations that the wicked man doeth, shall he do it and live?*” Secker.

25. —Is not my way equal?] יִתְכַּנֵּן 2 MSS. “are not my ways equal?” See v. 29. Some MSS. have יְהוָה for אֲדֹנָי here and v. 29: and c. xxxiii. 17, 20.

26. —he shall die because of those deeds] Morietur in eis. V. עֲלֵיהֶם, “because of such things,” Κατὰ τὰ ἐπιεικόμενα. See c. xxxiii. 18.

- deeds; for his iniquity which he hath committed he shall die.
- 27 Also when the wicked *man* turneth from his wickedness which he hath committed, and doeth judgement and justice, he shall
- 28 save his soul alive. Because he seeth, and turneth from all his transgressions which he hath committed, * he shall surely live,
- * H. in living he shall live. † H. say. 29 he shall not die. Yet † faith the house of Israel, The way of the Lord is not equal. Are not my ways equal, O house of
- 30 Israel? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, faith the Lord Jehovah. Turn ye, even turn *yourselves*, from all your transgressions; and let not iniquity ‡ be your cause of
- ‡ H. be unto you for a stumbling-block. 31 falling. Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart, and a new
- 32 spirit: for why will ye die, O house of Israel? seeing I have no pleasure in the death of him that dieth, faith the Lord Jehovah. Wherefore turn *yourselves*, and live.

C. XIX.

- * Or, utter. 1 MOREOVER, * take thou up a lamentation for the princes
- 2 of Israel, and say:
What *was* thy mother? A lioness:
She lay down among lions;
In the midst of young lions she nourished her whelps.
- 3 And she brought up one of her whelps; he became a young lion;
And he learned to † seize *the* prey, § he devoured men.
- † H. to prey upon the prey. 4 The nations also heard of him; he was taken in their pit;
§ Or, to devour. And

28. —he seeth] He considereth. V. He feareth. Houb. but then we must read וירא. Compare v. 14.

29. —your ways unequal] יתבני MSS. and edd.

30. —even turn *yourselves*] וְהִשְׁבֵּנוּ in Hophal.

Houb. So 1 MS. But see v. 32, and pl. lxxxv. 3 † 4. See on c. xiv. 6.

—your cause of falling] לְמַעַן 5 MSS.

32. Wherefore turn *yourselves*] In Hiphil, וְהִשְׁבֵּנוּ, V. Chald. 10 MSS. 2 edd.

C. XIX.

1. —princes] נְשִׂימָה *prince*. 6. Ar. Houb. † follows. But two princes are spoken of.

2. —A lioness] An allusion to Gen. xlix. 9, says Grotius. Judea was among the nations like a lioness among the beasts of

the forest: she had strength and sovereignty.

3. —one of her whelps] Jehoahaz, the son of Josiah, is meant; whom Pharaoh-nechoh put in bands, and took into Egypt. 2 Kings xxiii. 33, 34.

- And they brought him in chains unto the land of Egypt.
 5 When she saw that he was become weak, her hope was lost;
 And she took another of her whelps, *and* she made him a young lion.
 6 And he went up and down among the lions; he became a young lion;
 And he learned * to seize the prey, † he devoured men. * H. to prey upon the prey.
 7 And he brought evil upon ‡ their palaces, and laid waste their cities; † Or, to devour. ‡ H. his.
 And the land was desolate, and || all that was therein, from the voice of his roaring. || H. the fulness thereof.
 8 Then the nations set *themselves* against him on every side from the provinces,
 And spread their net over him: he was taken in their pit.
 9 And they put him in ward in chains,
 And brought him to the king of Babylon, § who brought him § H. *and he*.
 into strong holds;

That

4. —in chains] Instrumentum ferreum, in modum spinæ aculeatæ, quo olim captivi figebantur. Cast. lex. voc. חוּץ. "They put rings into his nose." Michaelis.

5. —that he was become weak] Sc. the whelp that had been taken into Egypt. נחלה 12 MSS. 2 edd. See the word, Isai. xiv. 10. The reading of *ó*. seems to be נחלה: see Mic. iv. 7: "that he was removed far off:" which makes a satisfactory sense.

—her hope was lost] The rendering may very well be, "And she saw that he was become weak, *and that* her hope was lost:" that is, he who was the object of her hope.

—took another] For אחד *one* *ó*. Ar. Houb. read אחר *another*. See c. xvii. 7. Jehoiachim, or Eliakim, another son of Josiah, succeeded Jehoahaz. 2 Kings xxiii. 34.

7. And he brought evil upon their palaces] *ó*. read וירעה from רעה *passere*: Chald. וירע *et vastavit*, from רע *malefacere* in Hiphil, or רעע *conterere*. See Boch. Hieroz. L. iii. c. iv. p. 760. Ἐκάνωσι, Cappellus.

Sixteen MSS. and 2 edd. Chald. Grot. Houb. read ארמונותי *his palaces*. See Isai. xiii. 22. The word is derived from רום *to be*

high; and signifies *arx, castellum, palatium*. The affixes, ו and ך, are used indiscriminately to agree with ארם: unless with *ó*. we read ארץ *the land* for עריהם *their cities*: or, with Syr. ערים *the cities*.

—from the voice] Or, "because of the voice of his roaring," which spread terror and flight.

8. —let *themselves* against him] "עמדם יח" ארצו. *ó*. Ἐπίθετον αὐτῶν. Another Greek version in Montf. Hex. But Houb. conjectures ויחנו *et castra posuerunt*; or rather, וירגזו *et coierunt*. The Chaldeans, Syrians, Moabites, and Ammonites, afflicted Judah in the reign of Jehoiakim; and Nebuchadnezzar bound him in fetters, and carried him to Babylon. 2 Kings xxiv. 2. 2 Chron. xxxvi. 6.

—in their pit] "The Arabs dig a pit where the lions are observed to enter; and, covering it slightly with reeds, or small branches of trees, they frequently decoy and catch them. Pliny has taken notice of the same practice." Shaw. 172. 4°.

9. And they put him] ויתנודו 8 MSS.

—And brought him] ויביאדו 3 MSS. *ó*. MS. Al. Ar. V. Syr. Chald.

—who brought him into strong holds] ויביאדו

That his voice might no more be heard
Upon the mountains of Israel.

- 10 Thy mother *was* like a vine, like a pomegranate,
Planted by *the* waters :
She was fruitful, and full of branches, by reason of many waters.
* H. And there 11 * And she had strong rods
were to her rods of strength.
† H. to among.
For the sceptres of them that bear rule :
And her stature was raised high † amidst the thick boughs,
And her height was seen among the multitude of her branches.
12 But she hath been plucked up in fury, she hath been cast down
to the ground ;
And the east wind hath dried up her fruit :
† H. the rods of her strength.
‡ Her strong rods have been broken off and dried up, the fire
hath consumed her.
13 And now she *is* planted in the desert,

In

ויביארו 1 MS. 6. MS. Vat. Syr. "and he [the king of Babylon] brought him into strong holds [or, into toils]." This seems right. But 6. MS. Al. Ar. V. read ויביארו, "they even brought him." and 19 MSS. 2 edd. ויביארו, "they even brought him." So Chald.

The unhappy fate of these princes, mentioned v. 4, and v. 8, 9, is a just subject of lamentation.

10. —like a pomegranate] We may read כרמ with 6. a reading pointed out by Cappelus and Pradus, both of whom observe the similitude of the corresponding letters in this word and in ברמך. See an instance of a like double comparison, and asyndeton, Numb. xxiv. 6. רמון is masculine, Jer. lii. 23; but it there signifies the fruit, not the tree. "כרמון, ὡς ποῦ." Secker. Houbigant proposes כרמה is like; which indeed occurs in Chald. but rather as a paraphrase of כ, the particle of similitude, than as a reading. If we read כרמה, part. pref. Niphal, I think that we must likewise read לנפך; as Houbigant seems inaccurate in asserting that כרמה is used with כ. Two MSS. omit ברמך.

—Planted by *the* waters] This circumstance is mentioned of the vine, c. xvii. 8. Ray says

of the pomegranate, umbras amare aiunt et rigationes. Hist. plant. p. 1462. fol.

—fruitful] פוריה, 18 or 19 MSS.

—and full of branches] ועניפה 2 MSS. et ramosa.

11. —amidst the thick boughs] "Of other trees. In several countries they join the vine to trees, about which they wind themselves and run very high." Michaelis.

Longo judicatur ævo, nobilia vina non nisi in arbuſtis gigni; & in his quoque laudatiora summis, sicut uberiora imis. Adeo excelsitate proficitur. Hac ratione & arbores eliguntur. Prima omnium ulmus,—deinde populus nigra. Plin. l. xvii. c. xxiii.

See Merrick's note on pf. lxxx. 11.

—And her height was seen] Et vidit quis, i. e. visa est. See ראה with ב Mic. vii. 9. In this form ראה often signifies to look with pleasure. Obad. 12.

I think that the affixes throughout this v. should be regularly feminine.

12. —rods] Read מטות, i. e. מטות, as in v. 11. V. Syr.

—hath consumed her] וכליתה 1 MS. 6. V. Syr. Observe that *vau* follows.

13. —in the desert] An allusion to the conquered and enslaved state of Judea, after the

In * a dry and thirsty land.

- 14 And a fire is gone forth out of a rod of her branches, *which* hath devoured her fruit :

* H. a land of drought and thirst.

And there is not in her a strong rod, a sceptre to rule.

This *is the* lamentation; and it shall be for a lamentation.

C.XX. 1 NOW IT came to pass in the seventh year, in the fifth month, on the tenth day of the month, *that certain* men of the elders of Israel came to enquire of Jehovah, and sat before me.

- 2 3 Then came the word of Jehovah unto me, saying: Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord Jehovah: Are ye come to enquire of me? *As* I live, † I will not be enquired of by you, saith the Lord Jehovah.

- 4 Wilt thou not judge them, wilt thou not judge *them*, Son of † H. if I will be man? Cause them to know the abominations of their fathers: *enquired of*.

- 5 and say unto them, Thus saith the Lord Jehovah: in the day when I chose Israel, and ‡ lifted up mine hand unto † Or, *sware unto*. the seed of the house of Jacob, and was known unto them in the land of Egypt, when I || lifted up mine hand unto them, || Or, *sware unto*. saying,

the taking of Jerusalem by Nebuchadnezzar. Grotius thinks that the captive Jews may have been placed in the worst part of Chaldea.

14. —a fire is gone forth] A prophecy of the dreadful effects which would arise from Ishmael's conspiracy against Gedaliah. See Jer. xli. 7. xlii. 22.

In v. xvii. the king of Judea was compared

to the highest branch of a cedar; and the king of Babylon to an eagle. With a like decorum, in the two beautiful parables of this chapter Judea is compared to a lioness, and her king to a young lion; and the country is again represented under the image of a fruitful, branching, and lofty vine.

C. XX.

In this c. to v. 44, we have another striking instance of the clear and flowing style observable in c. xviii.

1. —in the fifth month, on the tenth &c.] *ó*. MS. V. read בחמשה עשר “on the fifteenth day of the month.”

3. —[speak unto] Eight MSS. read אל for את. But see c. iii. 24.

—[say unto them] אליהם MSS. edd. So again v. 7.

4. Wilt thou not judge] *ה'annon? nonne?* Nold. §. 2. See Mr. Lowth: and c. xxii. 2: where V. has nonne? and *ó*. MS. A. *ὃς* *ἔστις*; and c. xxiii. 36: *ὃς* *ἔστις*; *ó*. Wilt thou not

argue with them, reprove, and condemn them? But Houbigant reads *ה'תשפט* in *Hithpael*, “Make thyself a judge with them:” and many MSS. and edd. omit the *vau* in *ה'תשפוט*. This form of the verb does not occur elsewhere. *VV.* 5—9. The forefathers of the Israelites were rebellious and idolatrous in Egypt: but God spared them.

5. —[Israel] In *ó*. Ar. the reading is *בית ישראל*, *the house of Israel*. *The house of Jacob* follows.

—[lifted up mine hand] That is, *sware*: this being a gesture used in swearing. Gen. xiv. 22. Exod. vi. 8. Dan. xii. 7. Rev. x. 5, 6. “Among

- § Or, *sware unto*. 6 saying, I *am* Jehovah your God; in that day *when* § I lifted up mine hand unto them, to bring them forth out of the land of Egypt unto a land which I had * espied for them, flowing † *with* milk and honey, ‡ which *is the* glory of
 * Or, *sought*, or, † H. of milk. ‡ H. *this*. 7 all lands; I then said unto them, Cast ye away every man the

“ Among the Jews, the juror held up his right hand towards heaven; which explains a passage in the cxlivth psalm [v. 8] *whose mouth speaketh vanity*, AND THEIR RIGHT HAND IS A RIGHT HAND OF FALSEHOOD. The same form is retained in Scotland still.” See Paley’s excellent book on moral and political philosophy, p. 159. 4°. This manner of taking an oath is allowed by law to a certain description of Protestant dissenters in Ireland called Seceders. 21, 22 G. 3. c. lvii.

6. flowing *with* milk and honey] Bochart, Hier. p. ii. L. iv. c. xii. 520, observes that this phrase occurs about twenty times in the scriptures; and that it is an image frequently used in the classics: as

Πεῖ δὲ γάλακτι πίθον,

Πεῖ δ’ οἶνον, ἥν δὲ μέλισσων

Νέκταρι.

Eurip. Bacch. 142.

—the glory of all lands] The construction of this line may be, הַגִּלְיוֹן [הַדְּבָרָה]. This [circumstance of flowing with milk and honey] is a glory to all lands. But the rendering of V. “quæ est egregia inter omnes terras,” is a probable one, and founded in truth. “That land is the glory.” Secker. “*Judæa* uber folum. Exuberant fruges nostrum ad morem.” Tac. hist. v. §. vi. Commentators understand *fruges* of corn, wine, and olives. “Non minor loci ejus apricitatis quam ubertatis admiratio est,” says Justin of the valley of Jericho. L. xxxvi. c. iii. Josephus represents Galilee as wholly under culture, and every where fruitful; as throughout abounding in pastures, planted with all kinds of trees, and inciting by the good quality of the land those who are least disposed to the labour of tillage. He describes Perea as for the most part barren and rough, and too churlish for the growth of cultivated fruits: but adds that, where there is soil, it bears every thing; that the plains

are planted with various trees; and that it is chiefly prepared for the produce of the olive, the vine, and the palm-tree. He observes that the nature of Samaria differs in nothing from that of Judea, that both have mountains and plains, have soil for agriculture, bear much, are planted with trees, and are full of wild and of cultivated fruits. B. J. L. iii. c. iii. Again, B. J. L. vi. c. i. §. 1. we find that, when the Romans besieged Jerusalem, they laid bare a country round about that city ninety stadia in circuit, which had been before adorned with trees and gardens. See Numb. xiii. 27. Deut. viii. 7, 8, 9. 1 Kings v. 11. 2 Kings xviii. 32. Pietro della Valle in Shaw’s travels, 4°. p. 337. That the mountains were cultivated is plain. See pf. lxxii. 16. Isai. v. 1. vii. 25.

Juvat Ismara Baccho

Conferere, atque olea magnum vestire Tabernum.

Virg. G. ii. 37.

“We were drawn up the Rhine by horses. The grapes grow on the brant rocks so wonderfully, that ye will marvel how men dare climb up to them; and yet so plentifully, that it is not only a marvel where men be found to labour it, but also where men dwell that drink it.” Ascham’s letters. 4°. p. 372. How some of the mountains were cultivated we learn from Maundrell. “Their manner was to gather up the stones, and place them in several lines along the sides of the hills, in form of a wall. By such borders they supported the mould from tumbling, or being washed down; and formed many beds of excellent soil, rising gradually one above another from the bottom to the top of the mountains. Of this form of culture you see evident footsteps, wherever you go in all the mountains of Palestine.” p. 65. 8vo. Oxford. 1740.

- the abominations of his eyes, and pollute not yourselves with the
 8 idols of Egypt: I *am* Jehovah your God. But they rebelled
 against me, and would not hearken unto me: they did not every
 man cast away the abominations of their eyes, neither did they
 forsake the idols of Egypt. Then I said that I would pour out
 my fury upon them, that I would accomplish mine anger against
 9 them, in the midst of the land of Egypt. But I acted for my
 name's sake, that it should not be polluted in the sight of the
 nations in the midst of whom they *were*; in whose sight I was
 known unto them, in bringing them forth out of the land of
 Egypt.
- 10 And I brought them forth out of the land of Egypt, and † H. *brought*
 11 ‡ led them into the desert. And I gave them my statutes, and *them, or, caused*
 my judgements I made known unto them; || which *if* a man do, *them to enter.*
 12 he shall even live by them. Moreover also I § gave them my || H. *the man that*
 sabbaths, that they might be * a sign between me and † them; *doeth them shall*
 13 that they might know that I Jehovah sanctified them. But § Or, *appointed.*
 the house of Israel rebelled against me in the desert: they * H. *for a sign.*
 walked not in my statutes, and my judgements they despised, † H. *between*
 ‡ which *if* a man do, he shall even live by them; and my † H. *the man that*
 sabbaths they greatly polluted. Then I said that I would pour *doeth them &c.*
 out my fury upon them in the desert, that I would consume
 them.

7. —the abominations of his eyes] His idols. See c. xviii. 6.

8. —neither did they forsake &c.] The fact, that the Israelites were idolaters in the land of Egypt, and God's exhortation to them v. 7, are not recorded in the books of Moses. But it may be collected, from their proneness to idolatry in the desert, that they had learnt it from the Egyptians. See Houbigant, and c. xxiii. 3, 8. Josh. xxiv. 14.

—I said] I threatened.

9. But I acted] See the full phrase v. 44: "I acted, or dealt, עָשֵׂה, with them." Syr. reads *אָרַם I spared*, here and v. 14, 22.

IV. 10—17. The forefathers of the Israelites were rebellious *in the desert*; but God spared them, yet did not bring that generation into the promised land.

11. —live by them] Lev. xviii. 5. Enjoy

a long life, and every temporal blessing. Eternal life, though not promised, would also have been the lot of the true Israelite.

12. —sabbaths] Not only the seventh day, but other solemn days of rest.

—a sign] A mark of distinction to mankind that I was their Creator and God, and they my creatures and people; and a memorial to themselves, which might constantly suggest to them that they were set apart by me to be a holy and peculiar nation. Exod. xxxi. 13. See Spencer. i. v. vii. p. 65. J. Mede. Disc. xv.

13. The verse is read thus in *6*. MS. A. ed. Ald. Arab. and MS. Copt. "And I said unto the house of Israel in the desert; Walk in my statutes, and keep my judgements and do them, which if a man do, he shall even live by them." &c. This is very agreeable to the prophet's manner. Observe how v. 8, and v. 21, are introduced.

- 14 them. But I acted for my name's sake, that it should not be polluted in the sight of the nations in whose sight I brought them forth. Yet || I lifted up mine hand unto them in the desert, that I would not bring them unto the land which I had given *them*, flowing *with* milk and honey, § which *is* the glory of all lands: because they despised my judgements; and my statutes, they walked not in them; and my sabbaths they [greatly] polluted: for their heart went after their idols. Nevertheless mine eye spared them, that I did not destroy them; neither did I make a full end of them in the desert.
- 18 But I said unto their sons in the desert; Walk not in the statutes of your fathers, neither keep their judgements, nor pollute yourselves with their idols. I *am* Jehovah your God: walk in my statutes, and keep my judgements and do them; and hallow my sabbaths, and let them be a sign between me * and you, that ye may know that I *am* Jehovah your God.
- * H. and between you. 21 But the sons rebelled against me: they walked not in my statutes, neither kept they my judgements to do them; which *if* a man do, he shall even live by them: and my sabbaths they polluted. Then I said that I would pour out my fury upon them, that I would accomplish mine anger against them in the desert. Nevertheless I † withdrew mine hand, and acted for my name's sake, that it should not be polluted in the sight of the nations, in whose sight I brought them forth.
- † Or, turned back. 22 Moreover [also] I ‡ lifted up mine hand unto them in the desert, that I would scatter them through the nations, and that I would disperse them through the countries; because they had not executed my judgements, but had despised my statutes, and had polluted my sabbaths, and their eyes had been after their
- ‡ Or, *swore* unto them. 23
- 24

15. —given *them*] Add לָהֶם, *to them* V. 6. Ar. Syr. 1 MS. Houb.

16. —they [greatly] polluted] Syr. 5 MSS. and 2 editions add מְאֹד.

17. —a full end of them] מְאֹד MSS. and edd. "consummationem cum eis."

VV. 18—22. Notwithstanding God's admonitions and forbearance, *the sons of that rebellious race* were also rebellious: and yet God extended his mercy to them.

21. —and my sabbaths] מִשְׁבָּתַי MSS. edd. and all the ancients.

VV. 23—26. But though God spared them, yet he foretold that at length his people should be led into captivity for their idolatries; and, in consequence of their guilt, he gave them up to a reprobate mind and to deserved punishment.

23. Moreover [also]] Nine MSS. and 3 edd. read וְגַם. See vv. 15, 25. Compare ps. cvi. 26, 27.

- 25 their fathers idols. Moreover also I gave unto them statutes *that were* not good, and judgements by which they should not
 26 live: and I polluted them in their || gifts, in that they caused || Or, *offerings.*
 to pass through *the fire* all that openeth the womb, that I might
 make them desolate; to the end that they might know that
 I *am* Jehovah.
 27 Therefore speak unto the house of Israel, O son of man,
 and say unto them; Thus saith the Lord Jehovah: Moreover
in this your fathers dishonoured me, in that they § grievously § H. *trespassed*
 28 trespassed against me: *for* when I brought them into the land, *a trespass.*
concerning which * I lifted up mine hand that I would give it * Or, *I swear.*
 unto them; then they saw every high hill, and every thick
 tree; and there they † offered their sacrifices, and there they † H. *sacrificed.*
 presented ‡ their provoking oblation, and there they placed ‡ H. *the pro-*
 || their sweet savour, and there they poured out their drink- *vocation of their*
 29 offerings. Then I said unto them, What *is* § the high place || H. *the savour*
 whereunto ye * go? [Nevertheless, the name thereof is called *of their rests.*
 Bama, [*that is, the high place,*] unto this day.] § H. *Bama.*
 * H. *are coming.*

30 Therefore

25. —I gave unto them statutes &c.] I permitted them to observe statutes, or idolatrous rites, of an evil and execrable nature. See a like *Λιτότης* Prov. xvi. 29. xvii. 26. xx. 23. xxviii. 21. c. xviii. 18. c. xxxvi. 31. Rom. i. 28. So Horace: *relicta non bene parvula.*

Οἱ δὲνὰ καπώθητα πώσισθαί ποτε
 Μίλλοις.

Lycophr. 540.

Καὶ τὸ τέλος σφι ἐγένετο ἄχαρι. Herod. Ur. 13.

Tristitque palus *inamabilis* unda

Alligat. Virg. See Toup. Epist. crit. 82. In like manner Milton: "Such resting had the sole Of *unblest* feet." Par. lost: i. 237.

—by which they should not live] Whoever observed the statutes of Moses lived by them. v. 11, 13, 21. Therefore the law of Moses is not meant in this place: but such *practices* as are mentioned in the following verse.

26. —I polluted them] I suffered them to pollute themselves by their sacrifices to idols.

—that I might make them desolate] The consequence of which was, that they would be exposed to my anger, and at length would acknowledge my hand in the judgements inflicted on them.

VV. 27—31. God reminds those who consulted him of the idolatries committed by their fathers on every high hill, and under every green tree. He expostulates with them on this account, and because they polluted themselves in like manner; and refuses to answer them.

27. —dishonoured me] גַּרַם "to treat contumeliously by words or deeds." Tayl. conc. suppl. Cocceii lex.

28. —poured out their drink-offerings] The Hebrew phrase is expressed in V. *ó*. libaverunt libationes suas: ἔσπασαν τὰς σπονδὰς αὐτῶν.

29. Then I said unto them &c.] אֵלֶיָּהֶם MSS. edd. "What is this idolatrous high place, "to which ye go rather than to my sanctuary? "And yet, notwithstanding my reproof, the "name continues, and the practice, unto this "day." But it may be doubted whether the six last words of this verse have not been taken into the text from the margin, where they anciently stood as a note. "All the old versions have this verse, which yet seems out of its place here. If the verse should stand, it relates to something not to be explained now." Secker.

K 2

- 30 Therefore say unto the house of Israel; Thus saith the Lord Jehovah: Are ye polluted § after the manner of your fathers? And do ye commit fornication * after their abominations? And, in that ye offer your gifts, in that ye make your sons to pass through the fire, are ye polluted with all your idols unto *this* day? And shall I be enquired of by you, O house of Israel? As I live, saith the Lord Jehovah, † I will not be enquired of by you.
- † H. *if I will be enquired of.*
- † H. *in being* 32 And that which cometh into your mind shall ‡ not be at all; that ye say, We will be as the nations, as the families of the countries, || serving wood and stone. As I live, saith the Lord Jehovah, surely with a mighty hand, and with a stretched out arm, and with fury poured out will I reign over you. And I will bring you forth from the § people, and I will assemble you from the countries, wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the desert of the * people, and there † will I plead with you face to face. Like as I pleaded with your fathers in the desert [when I brought them out] of the land of Egypt; so will I plead with you, saith the Lord Jehovah: And I will cause you to pass under the rod, and I will bring you under the chastisement of the covenant. I will also purge out from among you the rebels, and the transgressors against me; I will bring them forth
- § H. *peoples.* 34
- * II. *peoples.* 35
- † Or, *contend in judgement.* 36
- 37
- 38

30. —Are ye polluted] Or, Are ye not polluted? See Mr. Lowth on v. 4.

—after the manner] הכדרך 1 MS. “according to the way.”

31. —your sons] One MS. and 2 edd. read ובנותיכם “and your daughters.”

31. —unto *this* day] Six MSS. and 1 in the margin add היום “this day.”

32—38. The Israelites shall continue the people of Jehovah. He will shew himself their God by punishing them. After their captivity, they shall be restored to their land. But the most rebellious shall be destroyed.

35. —the desert] Between Judea and Babylon, through which ye shall pass into captivity. But some think that the barren lands, in which the Babylonians planted these cap-

tives, are meant. “The desert of the people is the desert in the neighbourhood of the Chaldeans and of other nations.” Michaelis.

—plead with you] Punish you in the face of the world, and fill you with conviction that my punishments are just.

36. —the desert] After this word 6 MS. Alex. ed. Ald. and Arab. add *when I brought them out* מן בהוציאם. Hallet. iii. 16.

37. —the rod] Of punishment; and will bring you under the chastisement due to you for breaking my covenant. But there may be an allusion to the custom of numbering flocks and herds by striking them with a rod; and of thus severing some for preservation, and some for slaughter. See Lev. xxvii. 32: and Mr. Lowth.

forth out of the country ‡ where they sojourn, but they shall † H. *of their so-*
not enter into the land of Israel: and ye shall know that I *am* *your* *servings*.
Jehovah.

- 39 And *as for* you, O house of Israel, thus saith the Lord
Jehovah: Go ye, serve ye every one his idols: yet hereafter ye
shall surely hearken unto me, and ye shall not pollute mine
holy name any more with your || gifts and with your idols. || Or, *offerings*.
40 For in mine holy mountain, in § a lofty mountain of Israel, § H. *a mountain*
saith the Lord Jehovah, there shall all the house of Israel serve *of* *loftiness*.
me, *even* all of them, in the land: there will I accept them:
and there will I require your heave-offerings, and the first-fruits
41 of your presents, in all your holy * things. In *your* sweet savour * Or, *offerings*.
I will accept you, when I bring you forth from the † people, † H. *peoples*.
and *when* I assemble you from the countries, wherein ye have
been scattered; and I will be sanctified because of you in the
42 sight of all the nations. And ye shall know that I *am* Jehovah,
when I shall bring you into the land of Israel, into the country
concerning which ‡ lifted up mine hand that I would give it to † Or, *I swear*.
your

38. —but they shall not enter] יבואו, or
יבאו, MSS. V. 6. Ar. Syr. Chald. Houb.

I think that those are referred to, who, after
the murder of Gedaliah, went into Egypt,
called here the land of their sojourning. Some
of these were to be carried into Chaldea with
the captive Egyptians: Jer. xliii. 11: though
the greater part were to be consumed: Jer.
xliv. 12. Some of the obstinately rebellious
Jews might also sojourn in other neighbouring
countries subdued by Nebuchadnezzar, as
Edom, Moab, Ammon, Tyre, &c. and might
thence be taken into captivity.

The small number who returned from Egypt
into Judea were righteous men; and not such
as are here called rebels and transgressors.

VV. 39—44. In allusion to v. 32, God
foretels that, however idolatrous the Israelites
were at present, at their restoration they should
all of them serve him, with remorse for their
past transgressions, and with acknowledgements
of his power and mercy.

39. Go ye, serve ye &c.] Go at present,
and serve your idols; persist in your idolatries,

agreeably to the stubbornness of your hearts.
An indignant confession. Hallet, vol. iii. 16,
prefers the reading of ὁ. ἐξάγει, העבירו, *cast*
away, for עבדו, *serve*.

—surely] The original is equivalent to
אֵין לִי אֱלֹהִים. I am not a God of truth if ye
shall not hearken unto me, and if ye shall not
pollute &c.

40. —serve me] יעבדוני MSS.

—*even* all of them] כֻּלּוֹ 3 MSS. and 2 in
the marg.

It is obvious to conjecture כֻּלּוֹ. Either of
these readings is satisfactory. All of the house
of Israel that are restored shall serve me in
Jerusalem. There shall be no separation of
tribes, no calves in Dan and Bethel. 43, 41.
We may point thus: “and the first fruits of
your presents. In all your holy things, in
your sweet savour, I will accept you.”

41. —because of you] The nations shall
consider me as a great and holy God, when
they observe my deliverance of you and your
obedience to me.

- 43 your fathers. And there shall ye remember your ways, and all your doings wherein ye have been defiled; and ye shall
 † H. *your faces*. 44 loathe ‡ yourselves for all your evils which ye have committed. And ye shall know that I *am* Jehovah, when I deal with you for my name's sake; not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord Jehovah.
- 45 THE word of Jehovah came also unto me, saying :
 46 Son of man, set thy face *toward* the way of the south, and drop *thy word* against the south, and prophesy against the forest of the south field; and say to the forest of the south, Hear the word of Jehovah: Thus saith the Lord Jehovah :
 47 Lo, I will kindle in thee a fire, and it shall devour in thee every green tree, and every dry tree: the || flaming flame shall not be quenched, and all faces shall be burnt therein from *the* south to *the* north. And all flesh shall see that I Jehovah have
 48 kindled it: it shall not be quenched. Then said I: Ah, Lord
 49 Jehovah! they say § of me, Doth he not speak parables?
 § Or, *unto*.

I ALSO

43. —ye shall loathe yourselves] See c. vi. 9.

44. —deal with you] See c. xxii. 14.

46. —forest of the south] Ezekiel was in the northern part of Chaldea; and therefore Judea was to the south of him. Secker supposes that a city is called a forest rather from its inhabitants than its buildings. In this *v.* there are three Hebrew words for *the south*; which are rendered in V. by *Auster*, *Africus*, and *ager meridianus*.

47. —every green tree &c.] The righteous and the wicked. C. xxi. 3. Luke xxiii. 31. Many of these two classes were alike to be led into captivity; though in other respects a great difference was made between them. See Bp. Lowth on Isai. ix. 17.

—the flaming flame] Flamma succensionis.

V. rightly. שְׁלֹחַבַּת is a substantive. Job xv. 30. Cantic. viii. 6.

—from *the* south to *the* north] “The length of Jerusalem extended itself from south to north.” Michaelis.

48. —it shall not be quenched] וְלֹא *and it* &c. 6. MS. A. Ar. Syr. 1 MS. 1 ed.

Devoted kingdoms are elsewhere represented under the image of a forest, which God threatened to burn or cut down. See Isai. x. 18, 34. Jer. xxi. 14. xxii. 7. xlv. 23. Zech. xi. 2. See also Isai. xxxvii. 24.

49. —Doth he not speak parables?] Hence we learn that Ezekiel's parabolical manner had been objected to him. God therefore commands him, c. xxi, to utter plainly what, *v.* 47, 48, he was here instructed to deliver parabolically.

C.XXI. 1 ALSO the word of Jehovah came unto me, saying:

2 Son of man, set thy face toward Jerusalem, and drop *thy*
word against the holy places, and prophecy against the land of
3 Israel; and say unto the land of Israel, Thus saith [the Lord]
Jehovah:

Lo, I *am* against thee, and will draw forth my sword out of
it's sheath, and will cut off from thee the righteous and the
4 wicked. Seeing *then* that I cut off from thee the righteous and
the wicked, therefore shall my sword go forth out of it's sheath
5 against all flesh from *the* south to *the* north. And all flesh shall
know that I Jehovah have drawn forth my sword out of it's
6 sheath: it shall not return any more. Thou therefore, O son
of man, sigh; with the breaking of thy loins, and with bitter-
7 nefs, shalt thou sigh before their eyes. And it shall be, when
they shall say unto thee, Wherefore sighest thou? that thou
shalt say, For the * rumour, because it cometh: and every * Or, *report*.
heart shall melt, and all hands shall be feeble, and every spirit
shall fail, and all knees shall flow *with* water: lo, it cometh,
and shall be brought to pass, saith the Lord Jehovah.

8 ALSO the word of Jehovah came unto me, saying:

9 Son of man, prophecy, and say, Thus saith [the Lord]
Jehovah: Say, A sword, a sword is sharpened, and also † fur- † Or, *brightened*.
bished.

In this chapter, as in c. vii, we have an instance of Ezekiel's forcible and animated manner.

2. —Jerusalem—the holy places—the land of Israel] These expressions correspond to the three Hebrew words which denote the south, c. xx. 46.

—the holy places] Three MSS. read *מקדשם*, *their sanctuary*, with *ḥ. Ar. Syr.* Two MSS. read *מקדש* *my sanctuary*. But see pf. lxviii. 35, and five or six other passages in the concordances. Different divisions of the temple were holy in different degrees.

3. Jehovah] *ḥ. MS. Al. Syr. V.* 16 MSS. 2 edd. supply *אֲדֹנָי* “the Lord Jehovah.”

4. —the righteous and the wicked] A plain reference to the green and dry tree, c. xx. 47: on which see the note.

—from *the* south to *the* north] See these

words c. xx. 47. Four MSS. and perhaps two more, read *צפונה*.

5. —all flesh &c.] Parallel to the beginning of c. xx. 48.

—it shall not return] Into its scabbard. So, c. xx. 48, the fire was not to be quenched. One MS. *ḥ. MS. Al. Syr.* read *וְלֹא*, “and it shall not return.”

6. —with the breaking of thy loins] Ut latera dirumpas. Houb. See Isai. xxi. 3. Invidiâ rumpantur ut ilia Codro. Virg.

7. —the rumour] See c. vii. 26.

—shall melt] See pf. cvii. 26.

—and all hands &c.] See c. vii. 17.

—shall fail] See Isai. xlii. 4. lxi. 3.

—all knees &c.] See c. vii. 17.

9. —the Lord Jehovah] *אֲדֹנָי* is added in MSS. edd. V. *ḥ. MS. Al. Ar. Syr. Chald.*

* H. *slay a* 10
slaughter.

† Or, *brightened.*

‡ H. *that there* 11
may be glittering
to it. 12

|| Or, *brightened.*

§ H. *holden in the*
palm of the hand.

bished. It is sharpened that it may * make a fore slaughter, it is † furbished that ‡ it may glitter: alas! the sceptre of my son is destroyed: it despiseth every tree. And it is given to be || furbished that it may be § handled; this sword is sharpened, and it is furbished, to give it into the hand of the slayer. Cry and howl, son of man; for this cometh to pass among my people, this *cometh to pass* among all the princes of Israel: terrors by reason of the sword are among my people: therefore smite upon

thy

10. —it is furbished] מְרֻבֵּשׁ, 3 MSS. as
• 9: though more MSS. read מְרֻבֵּשׁ in *Pybal*.

—alas! &c.] The text is plainly corrupt. For וְ, if there be no such particle of exclamation or admiration, we may read וְאוֹי or וְאוֹח. נָשַׁשׁ in Syr. is *debilitatus, infirmatus est*. Cast. lex. See also נָסַס ib. נָשַׁס, from שָׁסַס, Hebr. is *direptus, spoliatus est*. Houbigant reads וְנָשַׁשׁ *et dejiciet*, from the Syr. נָשַׁשׁ. Dathius renders *ut dejiciat*; and thinks that the ancient interpreters read a word derived from נָשַׁשׁ or נָסַס, either of which, according to him, signifies in Arab. *debilitari, infirmari*. See נָסַס, sign. 14. Cast. lex. Observe that in Chald. נָסַס is *perturbatus*, and the substantive *perturbatio, afflictio*.

As 6. render נָשַׁשׁ וְאוֹי *eis paráglutson*, and Syr. לְמֻרְבֵּשׁ, *ad exagitandum, luxandum, elevandum, efferendum*, Cast. lex. it is probable that the former read a substantive with ל, as לְמֻשָּׁסָה *ad directionem*; and the latter a verb with ל, as לְנָשַׁשׁ *ad extirpandum, destruendum*, or לְשַׁאֵת *ad auferendum*.

Vulg. renders, qui moves sceptrum filii mei, succidisti omne lignum: which Cappellus understands of Nebuchadnezzar, who took away the sceptre and overturned the kingdom. If the participle נָשַׁשׁ were equivalent to תּוֹמֵךְ, I would read it in the text on this authority, and render the Hebrew, “O thou that swayest the sceptre of my son, it [the sword] despiseth every tree.” One MS. reads נָשַׁשׁ, and the latter שׁ in נָשַׁשׁ is on a rasure in two MSS. According to this MS. the rendering may be, “Alas! for the prince, for the sceptre of my son.”

—the sceptre] This seems the true rendering, rather than *the tribe*; on account of the following clause, and of c. xix. 11.

—of my son] See the people of God so called, *Exod. iv. 22, 3. Hof. xi. 1.* The Hebrew may be so pointed as to admit of rendering *my sons*.

—it despiseth] Easily felling it. מוֹאֲסַת, 14 MSS. See also MSS. v. 13.

11. And it is given] Et dedit *quis eum*, i. e. *datus est is gladius*. But V. Houb. וְאֵתָן “And I have given.”

—to be furbished] The Hebrew may signify by a different punctuation, *ad expoliendum eum, ut expoliat quis eum*; the affix being added to the infinitive mood.

—this sword] הַחֶרֶב is omitted in 1 MS. and it seems a marginal note, supplying the noun which governs הָיָא.

12. —for this cometh to pass] Understanding הַדְּבָרָה. But חֶרֶב may be supplied: “For it falleth upon my people, it falleth upon all the princes of Israel.”

—among my people] For אֵת, *with*, 2 MSS. and 1 ed. read אֵל *upon*. The true reading of the whole clause seems to be,

מְגֹרֵי חֶרֶב הָיוּ אֵת [or עִמִּי] עִמִּי
Or, “מְגֹרֵי” may have been written for מְגֹרִים, if we read אֵל-חֶרֶב. But see c. xxxii. 15, וַיֵּשְׁבִי בָהּ; whence a question may arise whether מְגֹרֵי may not be *in statu constructo* before אֵל-חֶרֶב.

—smite &c.] See *Jer. xxxi. 19. Il. ‘M. 162. ‘o. 113, 397. ‘n. 124.* Here the action is expressive of grief.

- 13 *thy* thigh. * For it is tried; and what if it also despise the * Or, *For* there
 14 sceptre? It shall not remain, saith the Lord Jehovah. Thou hath been a trial
 therefore, son of man, prophesy, and smite *thine* † hands of it.
 together; and ‡ bring the sword twice, yea, bring it thrice: † H. *the palm of*
 it is the sword of the slain; the sword of great slaughter; it *the hand to the*
 15 entereth into their chambers. That *their* heart may melt, and † H. *double the*
their overthrown may be multiplied, I have set || the terror of *sword, yea treble*
 the sword against all their gates. Ah! *thou that art* prepared || Or, *the ter-*
 16 for glittering, *that art* furnished for slaughter, get thee different *rrible sword.*
 ways,

13. For it is tried] ὅτι ἡγεύμενον. Aq. Quia probavit quis eum gladium. Or ברוח, (for so 5 MSS. write it here, and 10 MSS. Isai. xxviii. 16) may be a substantive: Quia probatio fuit. The sense may be: For the firmness of the sword has been proved: and what if it destroy not only the common branches, but even the rod of the sceptre? [v. 10. c. xix. 11.] Will not this be just vengeance? It [the sceptre] shall not remain. The regal succession shall end in Zedekiah.

V. reads ולא יהיה “and it remain not.” Houbigant proposes כי בחונה ואם “Quippe hic probatus fuit, et sceptrum, cum ei non pepercerit, non erit amplius.” Dathius prefers אם בחונה אם כי, agreeably to ὁ. MS. Al. “Immo tunc gladius iste operam suam mihi probaverit, si virgam illam ita everterit ut non amplius extet.”

14. —smite *thine* hands] A sign of grief, c. vi. 11: of rage, Numb. xxiv. 10: of astonishment, c. xxii. 13: but many think it here, and v. 17, a gesture of encouragement to the victorious Chaldeans.

—and bring the sword &c.] I render ותכפל, “et duplicabis.” Two MSS. read שלשתה, and V. Syr. supply the connexive particle. If therefore we read ושלשתה, “et triplicabis eum,” the sense will be clear.

—slaughter] I suppose with Houbigant that חלל is *occiso*, a substantive omitted in lexicons.

—it entereth into their chambers] “Conclavia penetrans eis;” or, as 12 or 14 MSS. and 1 ed. read, לכם vobis. I think this more

elegant than החרדות, the reading of one MS. even if this word could signify in Kal *terrens, terrorem afferens*, as Houbigant renders it, and were used with ל. If we follow the ancients in reading a word which expresses the notion of fear, החרדות seems preferable: *trepidationum eis*.

The sword is to be brought *thrice*; and *three* clauses describing the sword follow.

15. —may melt] Perhaps מוג, or המוג. See Syr. and ὁ. MS. Al. ὅπως δρασθῆσεται πασα μαχαίρα, כל לב.

—*their* overthrown] Pointing the word as Jer. xviii. 23.

—the terror of the sword] Exterminium gladii; *the wafting sword*. See Cast. lex. Mucronem gladii. Houb. Potestatem gladii. De Dieu: from אבח Æth. *potestatem dare*. מביח *the slaughter*, ὁ. מביח *slayers*. Chald. בעת or בעות conturbationem. Vulg. See Dathius.

—*that art* furnished] One MS. reads מרוצה. F. מערה, i. e. מוערה, “set, appointed:” from יער. Dathius observes that עמה Arab. is *manu prebendit*, and מעט Arab. *glabrum, levem esse*.

16. —get thee different ways] היתהארי 1 MS. and perhaps 3 more, in Kennicott's collations; 3 MSS. and 1 originally, in De Rossi's; from אחר alius: which seems an elegant verb. Διανοήσεις, ὁ. MS. Al. היתהארי *nuda te*, seems the reading of Chald. who renders *unbeath thyself*. V. and ὁ. render היתהארי, from חדר in *Hithpael*; for in this version, and in Arab. we have two renderings of the same Hebrew word. This is likewise

§ H. *the palm of mine hand to the palm of mine hand.*

17 ways, go to the right hand, go to the left hand, whithersoever thine edge is set. I will also smite § mine hands together, and I will cause my fury to rest upon thee.

18 MOREOVER the word of Jehovah came unto me, saying:

19 Also thou, son of man, appoint thee two ways by which the sword of the king of Babylon may come: from one country both of them shall go forth: and choose thou * a place, choose it at the head of a way to the city: thou shalt appoint a way by which the sword may come † towards Rabbah of the sons of Ammon, and ‡ towards Judah, against Jerusalem the fenced city. For the king of Babylon stood at the || parting of the way, at the head of two ways: to § use divination, he mingled his arrows, he consulted with images, he looked in the liver.

22 Towards

* Or, *a tract.*

† Or, *against.*

‡ Or, *against.*

|| H. *mother.*

§ H. *divine.*

likewise the rendering of Syrus Hexaplaris, as De Rossi observes. Dathius follows Syr. *srenue age*; and observes that אחר Arab. in the seventh and eighth conjugations signifies *unitus fuit, in unum coaluit.*

—go to the left hand] השמיני is wanting in one MS. I suspect that this word is an imperfect writing of השמילי, inserted in some ancient MS. and not expunged for fear of deforming the copy. But it is difficult to assert that “dextrorfum-vade, pone te” may not be an Hebraism for “pone te ut dextrorfum vadas:” as שוב, with a verb, expresses a repeated action. Two MSS. have השמיני, which may be rendered *lay waste*. Chald. understands the right hand and the left of south and north. See on c. xvi. 46.

—thine edge] F. כִּי־תֵיךְ *thine edges*; with which מערות, or מועדות as MSS. and edd. read, may agree. Houbigant proposes העמדת as 2 Kings viii. 11: *firmaſti faciem tuam.*

17. —smite mine hands] See on v. 14.

—to rest upon thee] ה. Ar. 1 MS. supply בך. See c. xxiv. 13. The weight of my fury shall fall and rest on thee.

19. —appoint thee] So as to represent them to the eyes of thy countrymen. See c. iv. 1. “Designa in tabella, lapide, aut terra.” Vatablus.

—shall go forth] They shall be two branches of the road which the king of Babylon took from his own country.

—choose thou] I think that we should read ברה twice.

—a place] See יד Tayl. conc. xiv.

—to the city] Jerusalem. But ה. ed. Rom. omit the former ברה, and for the latter ברה read בראש: which suggests this rendering: Et tractum in capite viæ urbis, in capite viæ pones. Secker prefers this reading: but renders יד, jaculare, vel sortes projice, from Joel iii. 3.

20. —against Jerusalem] וירושלם 3 or 4 MSS. ה. Ar. Syr. and Jerusalem; represented as strongly fortified, in which she prided herself.

21. —stood] יעמד shall stand, ה. Ar. But the action may have taken place soon before this revelation to the prophet. See c. xxiv. 1, 2.

—he mingled his arrows] This is the rendering of V. which Pocock prefers. See Mr. Lowth. Houbigant adopts *miscere*, but also suggests *succutere*, and refers to Jer. iv. 24. קלקל Arab. is *commovit, perturbavit*. “Not much different was βιολομαθεία, in which divination was made by arrows *shaken together* in a quiver.” Potter’s Arch. Græc. V. i. L. ii. c. xvi. “Seven divining arrows were kept at the

- 22 Towards his right hand * fell the divination against Jerufalem; * H. *was*.
to fet *battering*-rams, to open the mouth in slaughter, to lift
up the voice in shouting, to fet *battering*-rams against the gates,
23 to † cast up a mount, to build a tower. But it shall be unto † H. *pour out*.
them as ‡ a vain divination in their sight, *even* to them who ‡ H. *a divination*
had sworn oaths unto them: but he calleth to remembrance *of vanity*.
24 *their* iniquity, that they may be taken. Therefore thus saith
the Lord Jehovah: Because your iniquity is § remembered, in § H. *remembered*
that your transgressions are discovered, || so that your sins *unto you*.
appear in all your doings; *even* because ye are remembered, ye || H. *to the end*
shall be taken with the hand. *that your sins may*
appear.
25 And thou, prophane wicked prince of Israel, whose day is
come, in the time of the punishment of iniquity, *even in the*
end

the temple of Mecca; but generally in divination the idolatrous Arabs made use of three only; on one of which was written, *My Lord hath commanded me*, on another, *My Lord hath forbidden me*, and the third was blank. If the first was drawn, they looked on it as an approbation of the enterprize in question; if the second, they made a contrary conclusion; but if the third happened to be drawn, they *mixed* them, and drew over again, till a decisive answer was given by one of the others." Sale's Koran. Prel. 126. Pocock, spec. hist. Arab. p. 329, is referred to by Mr. Lowth as treating fully of this mode of divination. See on Hof. iv. 12.

—images] Teraphim were idols of the human form. See on Hof. iii. 4.

22. Towards his right hand] כַּיְמֵינוּ 2 MSS.

—against Jerufalem] בִּירוּשָׁלַם 2 MSS. and in all the ancients we find a preposition: which indeed only expresses the force of the genitive case, as it now stands in the original text. "Cadtique in dextera ejus omen Jerufalem." Houb. "Divinationes ejus indicant versus dextram pergendum esse, versus Jerufalem." Dathius. "In dextram ejus erat divinatio cadens, ad declinandum ad Jerufalem." Chald. Supposing the face towards the east, the southern branch of the two roads, which was towards the right hand, led to Jerufalem: for

this city lay to the south of Rabbah. "You must represent Nebuchadnezzar as coming from Dan, and marching along the Jordan. Here Rabba was situated at the left hand, and Jerufalem at the right." Michaelis.

—in slaughter] בַּצָּרַח *in a loud cry*, ó. Houb.

—to build] וּלְבִנְיָה, *and to build*, MSS. edd. ó. Ar. Syr. Ch.

23. But &c.] בְּקִסָּם MSS. But this process shall be unto the Jews, when some of their friends behold it and report it at Jerufalem, as a deceitful lot, such as the event would not verify: it shall even appear so to the Jews who had sworn false oaths to the Chaldeans, 2 Chron. xxxvi. 13, and ought therefore to have expected the divine vengeance: [read נִשְׁכַּנְעִי] But he, Nebuchadnezzar, is mindful of their perjury; and gladly turns his army first against them, to revenge himself on them. "וְהָיָה. Καὶ αὐτὸς. ó. וְהָיָה, ut postea. Ὡς μαρτυρούμενος. ó. V. בְּקִסָּם. Recte, in fallor." Secker.

24. —is remembered] The Hebrew word should be pointed as in the inf. *Niphal*.

—in all] וְכָל, *and all*, Syr. 2 MSS. originally.

25. —prince] Zedekiah.

—of iniquity] See this clause repeated c. xxxv. 5; where ó. render *in καὶ τῇ ἀδικίᾳ, in ἰσχυρίᾳ*. See also v. 29.

- 26 end *thereof*; thus saith the Lord Jehovah: Remove the diadem, and take off the crown: hath not this, *even* this, abased the
 27 exalted, and exalted the abased? I will overturn, overturn, overturn it: moreover this shall not be *any more*, until he come whose right it is, and I shall give *it* him.
 28 And thou, son of man, prophesy, and say:
 Thus saith the Lord Jehovah concerning the sons of Ammon, and concerning their reproach.
 Then shalt thou say:
 O sword, O sword, thou art drawn § to slay, thou art furnished to consume because of *thy* glittering: while they see
 29 vanity * concerning thee, while they divine falsehood † concerning thee; that I may bring thee upon the necks of *them that are* slain of the wicked, whose day is come in the time of the punishment of their iniquity, *even in* the end *thereof*.
 30 Hath he caused it to return into it's sheath? In the place where thou wast ‡ created, in the land of thine origin, I will judge thee: and I will pour upon thee mine indignation, || in the fire of my wrath I will blow upon thee, and will deliver thee into
 the

§ Or, *for slaughter*.

* Or, *for*.

† Or, *for*.

‡ Or, *born*.

|| Or, *in my fiery wrath*.

26. —diadem] The original word is often used for the priestly mitre. See Chald.

—this] ממלכה, this kingdom of Babylon. See v. 27.

—abased] השפלה i. e. השפילה.

—and exalted] I read ותגבה. See 6. The following word is read השפל in MSS. For the sense here given, see Vulg.

27. I will overturn] The literal rendering is, An overturning, an overturning, an overturning I will set it. See on עתה Ifai. xxiv. 1.

—this] This kingdom of Judah.

—until he come] Zerubbabel, the restorer of the Jews; or rather the Messiah, who is their king, Luke i. 32, 33, and under whose dispensation their kingdom will be re-established with great splendour. See on Hof. iii. 5. Secker compares *whose right it is*, φ. καθήκει, 6. with Shiloh, φ. ἀπόκειται, 6. Gen. xlix. 10. See also Theol. repof. iii. 254.

28. —the sons of Ammon] Why these are mentioned, see v. 20. See on Amos i. 13—15.

—their reproach] Which they should suf-

rain in being conquered by Nebuchadnezzar. See Jer. xxvii. 3, 6.

—to consume] Houbigant reads להליל *ad fulgendum*; Dathius להאכיל *ad consumendum*. I prefer לאכול *ad devorandum, consumendum*; or, rather, as 6. read and perhaps Chald. לבלה *ad consummationem*.

29. —they see] The Ammonites.

—whose day &c.] See on v. 25.

30. Hath he &c.] The king of Babylon; though he has now turned his march another way. No. In the place &c. השב i. e. השיב.

—created] Where thou, O Ammonite, becamest a nation.

—thine origin] See on c. xvi. 3. The Ammonites were destroyed in their own country. The Jewish nation was sent into exile.

31. —in the fire of my wrath] Hebr. x. 27. we have πυρὸς ζήλος. See a like boldness of expression c. xxxvi. 5. Zeph. i. 18. iii. 8.

—blow upon thee] To melt thee, as it were, in the furnace. See c. xxii. 20, 21.

- 32 the hands of brutish men, § skilful to destroy. Thou shalt be § H. *artificers of*
for fuel to the fire: thy blood shall be in the midst of the land: *destruction.*
thou shalt not be remembered: for I Jehovah have spoken *it*.

C. XXII.

- 1 MOREOVER the word of Jehovah came unto me, saying:
2 Now thou, son of man, wilt thou not judge, wilt thou not
judge * the bloody city, and shew her all her abominations, * H. *the city of*
3 and say? Thus saith [the Lord] Jehovah: The city sheddeth *bloods.*
blood in the midst of her, that her time may come; and maketh
4 idols † against herself, to defile herself. In thy blood which † Or, *within.*
thou hast shed thou art become guilty, and in thine idols which
thou hast made thou hast defiled thyself; and thou hast caused
thy days to draw near, and hast brought on the time of thy
years. Therefore have I made thee a reproach unto the
5 nations, and a mocking unto all countries. The *countries that*
are near, and that are far from thee, shall mock thee, O thou
6 ‡ whose name is defiled, *who art* much troubled. Lo, the ‡ H. *defiled of*
princes of Israel every one was in thee || with his arm, to shed *name, much of*
7 blood. In thee have they set light by father and mother: in *trouble.*
the midst of thee have they dealt by violence with the stranger: || Or, *according*
in thee have they oppressed the fatherless and the widow. *to his power was*
8 Mine holy things thou hast despised, and my sabbaths thou hast *in thee.*
9 defiled. In thee have been men § who dealt in slander to § H. *men of*
shed blood; and in thee have they eaten upon the mountains; *slander.*
in the midst of thee have they committed presumptuous wick-
10 edness. In thee have they uncovered *their father's nakedness,*
in.

32. Thou shalt not be remembered] זל לא The Ammonites are lost in the mass of man-
2 MSS. Syr. Ar. *And thou &c.* Compare kind; and have been long forgotten.
c. xxv. 10. The Jewish people now subsist.

C. XXII.

2. —wilt thou not judge] See c. xx. 4. —unto the nations] בנגיז, *among the na-*
There is no repetition of this verb in 2 MSS. *tions.* MSS. edd.
6. Ar. Syr. and it was not repeated in 2 MSS. 5. —whose name is defiled] The construc-
originally. tion in the Hebrew, *polluta nominis*, is the same
3. The city] O city, that &c. 6. Ar. Secker. as *polluta separationis*, v. 10.
4. In thy blood] בדמך MSS. 6. —with his arm] His uplifted arm of
—and hast brought on the time of thy years] violence. But *per suas quisque familias*, Houb.
ותביא 6. V. Houb. ותבא MSS. and edd. עת, and 6. Syr. render, “against his own seed, or,
the time, 2 MSS. 1 in the marg. and all the relations.”
ancients. The time of vengeance is meant. 10. —uncovered &c.] By defiling his wife.

* H. of separation.

11 in thee have they humbled her that was polluted * in her separation. And one man hath committed abomination with his neighbour's wife; and another hath defiled his daughter-in-law, with presumptuous wickedness; and in thee another
12 hath humbled his sister, his father's daughter. In thee have they taken a reward to shed blood. Thou hast taken usury and encrease, and thou hast gained of thy neighbour by violence; and hast forgotten me, saith the Lord Jehovah.
13 Therefore, lo, I have smitten mine hands together at thy gain which thou hast made, and at thy † blood which hath been
14 in the midst of thee. Shall thine heart endure, or shall thine hands be strong, in the days when I shall deal with thee?
15 I Jehovah have spoken *it*, and will do *it*. I will even disperse thee among the nations, and will scatter thee in the countries,
16 and will consume thy defilement out of thee: and I will be profaned because of thee in the sight of all the nations; and thou shalt know that I *am* Jehovah.

‡ H. bloods which have been.

17 MOREOVER the word of Jehovah came unto me, saying:
18 Son of man, the house of Israel is become unto me *as* dross: all of them *are as* ‡ brass, and tin, and iron, and lead, in the midst of the furnace: they are *as* the dross of silver.
19 Therefore thus saith the Lord Jehovah: Because ye are all of you become dross, therefore, lo, I will gather you into the midst

† Or, copper.

—have they humbled] ענה 3 MSS. humiliavit quis. But עני Houbigant.

12. blood] “Innocent blood. Ch. One MS. reads נקי for נשך.” Secker.

13. —smitten mine hands together] With astonishment. See c. xxi. 14.

—and at thy blood] ואל, or אל, 4 MSS. דימך 4 MSS.

15. —consume] As by fire dross is purged away. See Mr. Lowth, who refers to c. xxiii. 27.

16. And I will be profaned] Suffer my name to be profaned for a time. C. xx. 9, 14. xxxvi. 21, 22. All the ancients read the verb in the first person: and 1 MS. originally read ונחלתי. Or, *And thou shalt be polluted within thee*, by being carried into captivity among the

Chaldeans. Amos vii. 17. Isai. xlvii. 6. Houbigant reads בנה. “Et mirabilem faciam immunditiam tuam præ te, [turpitudinem tuam divulgabo ultra quam speras,] et profana eris in ea [immunditia.]” Syr. renders from רתת, et exterrebo te, ובהלתיך: Chald. has et sanctificabor in te: ונכבדתי בכך.

18. dross] Grotius derives the word סין from סין *abscedere*, and extends its signification to every mixture which ought to be separated from precious metals; as the alloy of copper, tin, iron, or lead.

—furnace] Rather the crucible, or vessel in which metals were fused.

—dross of silver] The construction requires סיגי.

- 20 midst of Jerusalem. || *As* men gather silver, and § brass, and || H. According to the gathering of. iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it*; so will I gather *you* in mine anger and in my fury, and I will blow upon *you* and will melt you: § Or, copper.
- 21 yea, I will collect you, and will blow upon you with the fire of my wrath, and ye shall be melted in the midst thereof.
- 22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I Jehovah have poured out my fury upon you.

- 23 MOREOVER the word of Jehovah came unto me, saying:
- 24 Son of man, say unto her; Thou *art* a land which is not watered with showers, nor rained upon, in the day of indignation. *There is* a conspiracy of her prophets in the midst of her: *they are* like a roaring lion,* tearing the prey: they have * H. *preying on*; devoured † souls; they have taken treasure and precious † H. *the soul*, or, things: they have multiplied her widows in the midst of her. *the life*.
- 26 Her priests have violated my law, and polluted my sanctuary: they have not distinguished between *the* holy and *the* polluted, neither have they made known *the difference* between the defiled and *the* clean; and from my sabbaths they have hidden
- 27 their eyes, and I am profaned in the midst of them. Her princes in the midst of her *are* like wolves ‡ tearing the prey: ‡ H. *preying on*; *they set themselves* to shed blood, and to destroy || souls, that || Or, *lives*.
- 28 they may § get gain. And her prophets have daubed for them § H. *gain*.
with

19. —of Jerusalem] Which shall be as the crucible.

20. *As* men gather] The particle כ is understood here, as frequently, before the substantive קבצה, congregatio.

—to melt *it*] להחית that it may be melted.
1 MS. 6. Syr.

—and I will blow upon *you*] Houbigant reads והפחתי; the foregoing part of this verse requiring this word, as he justly observes.

21. —in the midst thereof] Of Jerusalem, or, of the fire: but *her*, v. 24, 25, 26, inclines me to supply the former word. Compare pf. cxix. 119. Prov. xxv. 4. xxvi. 23. Isai. i. 22, 25. Jer. vi. 28—30.

24. —her] Jerusalem: v. 19.

—watered with showers] Houbigant reads במורה, part. Pual, with 6. who render βρεχόμεν.

25. —a conspiracy] To do evil. 6. read אשר נשיאיה, whose princes; as Cappellus and Houbigant observe. The latter critic prefers אשר, which, says he, may be interpreted *cujus*, vel, *quoniam*.

—they have taken] לקחו 2 MSS.

—treasure] חסן in *Aphel* Chald. is *possedit*.

26. Her priests] See a parallel place, Zeph. iii. 4.

—hidden their eyes] Absenting themselves from the holy rites to be performed in my courts.

28. —have daubed] See on c. xiii. 10.

- with* untempered *mortar*, seeing falsehood and divining for them a lie; saying, "Thus saith the Lord Jehovah," when
 29 Jehovah hath not spoken. The people of the land have done violence, and have exercised robbery, and have oppressed the poor and needy: and to the stranger they have done violence
 30 without measure. And I sought for a man among them that should * make up the fence, and that should stand in the breach before me, for the land, that I should not destroy it;
 * H. *fence up*.
 † H. *not*. 31 but I found † none. Therefore have I poured on them mine indignation, in the fire of my wrath have I consumed them; their way have I recompensed upon their head, saith the Lord Jehovah.

C.XXIII.

- 1 MOREOVER the word of Jehovah came unto me, saying :
 2 Son of man, there were two women *the* daughters of one
 3 mother. And they committed fornication in Egypt, in their youth they committed fornication: there were their breasts pressed, even there † the paps of their virginity were bruised.
 † Or, men *bruised* &c.
 4 And their names *were* Aholah the elder, and Aholibah her sister: and they became mine, and bare sons and daughters: Moreover, *as for* their names, Samaria *is* Aholah, and Jerusalem *is* Aholibah.
 † H. when she 5 And Aholah committed whoredom ‡ when she was mine; was *under me*. and

29. —without measure] See Jer. xxx. 11. But Chald. "by *that which* is not right."

30. —make up the fence &c.] See on c. xiii. 5.

C.XXIII.

The style of this chapter, like that of c. xvi, is adapted to men among whom, at that time, no refinement subsisted. Large allowance must be made for language addressed to an ancient eastern people, in the worst period of their history; all whose ideas were sensual; and whose grand inducement to idolatry seems to have been the brutal impurities which it encouraged.

The parable explains itself. There is great strength in v. 31—34, 46, 7.

3. —pressed] מועכו 4 MSS. But מועכו *compreſſerunt* may answer to מועכו *conrectarunt*; *quidam*, or *homines*, being understood before each verb.

That the Israelites were idolaters in Egypt, see c. xx. 8.

4. Aholah] That is, *Her tent*, or, *tabernacle*: idolatrous Samaria pitching her own tabernacle, in opposition to God's dwelling-place in Jerusalem.

—Aholibah] That is, *My tent*, or, *tabernacle*, *is in her*: alluding to the temple in Jerusalem.

—and they became mine] *Mihi nupserant*. Dathius.

5. —when she was mine] So Houbigant and Dathius: as if the preposition expressed, "when she was under my dominion." See 2 Kings viii. 20. Hof. iv. 12.

- and she doted on her lovers, on the Assyrians *her* neighbours ;
 6 *who were* clothed in blue, captains and rulers, all of them
 7 ‡ desirable young men, horsemen, riding on horses. And she † H. young [or,
 bestowed her whoredoms upon them, *even upon all the choice* † H. chosen] men of
 young men || of Assyria : and, among all on whom she doted, † H. of the sons
 8 with all their idols she was defiled : neither forsook she her of Afsbur.
 whoredoms *brought* from Egypt : for they lay with her in her
 youth, and they bruised the paps of her virginity, and poured
 9 their fornication upon her. Wherefore I delivered her into the
 hand of her lovers, into the hand of the § Assyrians upon § H. sons of
 10 whom she doted. These uncovered her nakedness, they took Afsbur.
 her sons and her daughters, and they slew her with the sword.
 And she was a name of *reproach* among women ; for they
 executed || judgement upon her.
 11 And her sister Aholibah saw *this*, and * was more corrupt || H. judgements.
 in her doting than she ; and in her whoredoms, than the * H. corrupted
 12 whorings of her sister. She doted on the † Assyrians, captains her doting.
 and rulers, her neighbours, clothed ‡ most gorgeously, horsemen, † H. sons of
 13 riding on horses, all of them. || desirable young men. Then † H. to perfection.
 I saw that she was defiled, § *that* they both took one way. || H. young [or,
 14 And she added to her whoredoms : for she saw men pourtrayed † H. chosen] men of de-
 upon the wall, images of Chaldeans pourtrayed with vermilion, fire.
 15 girded with girdles upon their loins, exceeding in dyed attire § H. that there
 upon their heads, *in their* appearance all of them leaders, *after* was one way un-
 the * manner of the † Babylonians, *even* of Chaldea, the land * Or, likeness.
 16 of their nativity : and she doted upon them, ‡ as soon as she † H. the sons of
 cast her eyes on them ; and sent messengers unto them into Babel.
 Chaldea. † H. at the sight
 of her eyes.

—doted on—the Assyrians] F. *ל*, here and
 v. 12. See v. 9, 16, 20. *על* est admiratione
 deperire & infanire. Arab. Schultens. Animadv.
 Phil.

8. —they lay with her] *אמה* MSS. The
 Egyptians are meant.

10. —among women] *ל* inter. Nold. §. 19.

12. —most gorgeously] Syr. and Houb.
 read *תכלת* in blue, as v. 6. But see c. xxvii.
 24. xxxviii. 4.

14. —men pourtrayed] Viros sculpturæ,
 vel, operis insculpti. For *מזקק* must be here

a substantive ; or the particle *Pual*, *insculpti*.
 In the sense of the parable, the deified men,
 worshipped by the Chaldeans, must be meant.
 These the inhabitants of Chaldea had repre-
 sented on the walls in Jerusalem : and the Jews
 desired to possess the idols, that they might pay
 them divine honours.

15. —exceeding &c.] Flowing, luxuriant,
 in the turbans worn by them. See Cappellus,
 and Tayl. conc.

—leaders] Qui triginta præfunt. Cast. lex.

M:

- 17 Chaldea. And the Babylonians came to her into the bed of
 || H. *loves*. || love, and they defiled her with their whoredoms; and she was
 defiled with them so that her soul was alienated from them.
- 18 And she discovered her fornications, and she discovered her
 nakedness: and my soul was alienated from her, like as my
- 19 soul had been alienated from her sister. For she multiplied her
 whoredoms, in calling to remembrance the days of her youth,
- 20 wherein she committed whoredom in the land of Egypt: for
 she doted on their paramours, whose flesh *was as* the flesh of
 asses, and whose issue *was as* the issue of horses.
- 21 Now *since* thou hast repeated the deliberate wickedness of
 thy youth, in that they bruised thy paps in Egypt, *and* that
- 22 they pressed the breasts of thy youth; therefore, O Aholibah,
 thus saith the Lord Jehovah: Lo, I will raise up thy lovers
 against thee from whom thy soul is alienated; and I will bring
 them against thee on every side; the * Babylonians and all the
 Chaldeans, Pekod, and Shoa, and Koa, *and* all † the Assyrians
 with them: all of them ‡ desirable young men, captains,
 and rulers, leaders, and renowned, all of them riding on
 horses. And they shall come unto thee *with* scythed cars, *with*
 chariots, and || carriages, and with a *great* company of § people :
 the
- * H. *the sons of* 23
Babel.
 † H. *the sons of*
Asshur.
 ‡ H. *young, [or,*
chosen] men of 24
desire.
 || H. *wheel.*
 § H. *peoples.*

17. —her soul &c.] That is, *she*, through satiety loathed them. See Chald. נָקַע Arab. is *explevit, restinxit situm*. But still, c. xvi. 29, she desired other paramours.

18. —she discovered her fornications &c.] She was open and notorious in them, and in the highest degree shameless.

20. —paramours] Dathius observes that the original word is here used of males. The Egyptians are meant, whose idolatry was very gross.

21. —repeated] Iterasti. Dathius. The word may signify, *numbered again*. See 1 Sam. xiv. 17. Chald. may read וְתִזְכְּרִי, *hast remembered*.

—in Egypt] בְּמִצְרַיִם 1 MS. V. 6. Ar. Syr.

—that they pressed] The verb מָעַךְ should be here read, as v. 3. See V. Syr. Houb. and Dathius. The Vulgate and Syr. read וּמָעַךְ *and that they pressed*; which, or בְּמָעַךְ answering to בַּעֲשׂוֹת, seems the true reading.

22. —is alienated] “The Chaldeans, against whom the Jews revolted, rebelling against Nebuchadnezzar.” Michaelis.

23. Pekod and Shoa and Koa] All the ancients but Vulg. understand these words as names of places. Pekod occurs Jer. l. 21. The subdivisions of the Babylonish empire are little known to us.

—and all] וְכָל “and all” 2 MSS. 6. Ar. Syr. “The Assyrians were now under the king of Babylon, and served him as auxiliary troops.” Michaelis.

—with them] אִתָּם MSS.

24. —scythed cars] See Cast. lex. Tayl. conc. הָצַץ in Arab. is *conculcare*. 6. read מִצְפֹּן *from the north*, which Houbigant approves of. Forte, אֶזְזָן i. e. בְּאֶזְזָן, “with armour.” Cum instrumentis armorum: Chald. See יָזָן, יָזָן.

—carriages] So, c. xxvi. 10, the word occurs for wheel-carriages.

- the buckler, the shield, and the helmet shall they appoint against thee round about : and I will set judgement before them, and
 25 they shall judge thee according to their judgements. And I will set my jealousy against thee, and they shall deal with thee in fury : they shall take away thy nose and thine ears ; and
 † thy posterity shall fall by the sword ; they shall take thy sons † Or, *those that are left behind thee.* Or, *thine offspring.*
 26 and thy daughters, and † thy posterity shall be devoured by the fire. They shall also strip thee of thy garments, and shall
 27 take ‡ thy goodly jewels. Thus will I make thy deliberate † H. *the jewels of thy goodliness.*
 wickedness to cease from thee, and thy whoredom brought from the land of Egypt : so that thou shalt not lift up thine eyes
 28 unto them, nor remember Egypt any more. For thus saith the Lord Jehovah : Lo, I will deliver thee into the hand of *them*
 whom thou hatest, into the hand of *them* from whom thy soul
 29 is alienated : and they shall deal with thee in hatred, and shall take all *the fruit of* thy labour, and shall leave thee || naked || H. *nakedness*
 and bare, and the nakedness of thy whorings shall be discovered, and thy deliberate wickedness, and thy *foul* whoredoms.
 30 I will do these things unto thee, because thou hast gone a whoring after the nations, *and* because thou hast been defiled with

—the buckler] Properly, a shield with a sharp point. See Cast. lex. In poetical language, the armour and the weapon are put for the warrior.

—set judgement] I will so dispose events that they shall erect themselves into judges over you.

—according to their judgements] Well known to be rigorous.

25. —deal with thee] אָתָּךְ, MSS.

—take away &c.] A punishment of adultery which rage sometimes dictated.

Populataque tempora raptis

Auribus, & foedas inhonesto vulnere nares.

Æn. vi. 496.

—thy posterity] οἱ καταλοιπὸί σου. Reliquiæ tuæ. Houb. Some may think that by the latter part of this *v.* the word is restrained to offspring. Comp. Am. ix. 1.

26. See a parallel passage c. xvi. 39.

27. —unto them] Houbigant translates from the land of the Egyptians ; and the original

word admits of that rendering. Or, *Egypt imports the inhabitants of Egypt.*

29. —all the fruit of thy labour] See the note on Hof. xii. 8. appendix. So Virgil G. ii. 514.

Hinc anni labor, hinc patriam parvosque nepotes Sustinet.

Ex agricultura habet totius anni substantiam. Serv.

Proventus ex labore anno. Heyne.

—and the nakedness &c.] Thy nakedness : 6. MS. Al. “ The nakedness of thy whorings” may mean, “ thy open and shameless whorings.” We should read וְנִגְלִיתָ, unless וְנִגְלִיתָ can be understood as the participle passive.

30. I will do] This rendering supposes that the verb should be written עוֹשֶׂה. But 4 MSS. and a 5th in the marg. have עָשָׂה, as V. Ch. Houb. *They do* i. e. *men do* : which form is well rendered passively by Syr. *These things are done* &c.

- 31 with their idols. Thou hast walked in the way of thy sister ;
 32 therefore will I give her cup into thine hand. Thus saith the
 *H. the deep and the large. Lord Jehovah : Thou shalt drink thy sister's cup, * *which is*
 †H. it multiplieth to contain. 33 it † containeth much. Thou shalt be filled with drunkenness
 34 and grief, *with* the cup of astonishment and desolation, *with*
 the cup of thy sister Samaria. Thou shalt even drink it and
 suck it out ; and thou shalt break the sherds thereof, and pluck
 off thine own breasts : for I have spoken it, saith the Lord
 35 Jehovah. Concerning this matter, thus saith the Lord Jehovah :
 Because thou hast forgotten me, and cast me behind thy back,
 therefore bear thou also thy deliberate wickedness and thy
 whoredoms.
 36 Moreover, Jehovah said unto me : Son of man, wilt thou
 not judge Aholah and Aholibah ? Yea, declare unto them their
 37 abominations : because they have committed adultery, and
 blood is in their hands ; even with their idols have they com-
 mitted adultery ; and also their sons, whom they bare unto me,
 have they caused to pass through *the fire* unto them to be
 † Or, consumed. 38 † devoured. Moreover they did this unto me : they defiled
 H. for food. my sanctuary in the same day, and my sabbaths they polluted :
 39 for when they had slain their sons to their idols, then came
 they to my sanctuary on the same day to pollute it ; and, lo,
 40 thus they did in the midst of mine house. And, furthermore,
 ye

33. —with drunkenness and grief] Thy drunkenness shall be a state of heavy affliction. We may render the two next clauses ; “ The cup of thy sister Samaria is a cup of astonishment and desolation.”

34. Thou shalt even drink &c.] An imitation of pf. lxxv. 8. Isai. li. 17.

—and thou shalt break &c.] Comp. Job ii. 8. xli. 30. Thou shalt tear away thy breasts with the sharp pieces of the broken cup, through grief and madness. נתק Arab. *detrahere de corpore pellem*.

36. —Yea, declare] ותגד “and wilt thou not declare?” 1 MS. V. 6. Ar.

37. —unto them] ליהם ed. Vanderhooght. Syr. “to the idols.” If we read להן, *sibi*, with 13 MSS. 2 edd. it is redundant. Observe

that the former part of the first clause is enlarged on in the second clause ; and that the remaining part, “and blood is in their hands,” is explained by the last clause. Therefore blood-guiltiness was incurred by an actual sacrifice of their children ; they were devoured by the flames ; they were slain. v. 39. See on c. xvi. 21.

38. —in the same day] On the very day when they had contracted the deepest defilement by their idolatrous and horrid rites, they came into my courts to observe my sabbaths.

39. —and, lo, &c.] Indignation is expressed at so complicated a breach of the law.

40. And furthermore &c.] ונתתי refers to כִּי v. 37.

- ye sent for men || to come from far; unto whom a messenger || H. *coming*.
 was sent, and, lo, they came: for whom thou didst wash
thyself, paint thine eyes, and adorn thyself with ornaments:
 41 and didst sit on a * stately † bed, and *with* a table prepared * Or, *glorious*.
 before it, whereupon thou didst place mine incense and mine † Or, *couch*.
 42 oil. Also the voice of a great company at ease *was* with her:
 and together with the men, among the multitude of men, *were*
 brought Sabeans from the desert; who put bracelets upon their
 43 hands, and a ‡ goodly crown upon their heads. Then said I † H. *a crown of*
 concerning *her that was old in adulteries*; Now they will *goodlinefs*.
 commit

—ye sent] תשלח *thou hast sent*. Chald. See v. 14—16, where Aholibah is spoken of.

—paint thine eyes] See Bishop Lowth on Ifai. iii. 16. “The *fyрма* is a black impalpable powder, and so volatile as to spread itself like down upon a small brass wire fixed in the cork of the bottle which contains it. The extremity of the wire is applied to the interior corner of the eye, resting it upon the eyelids, and drawing it softly towards the temples, in order to leave within the eyelids two black streaks.” &c. Mem. of Baron de Tott. 8vo. i. 156. Robinson. 1785. כחל occurs only here in the Hebrew; but its sense is confirmed by Chald. Syr. Æth. Ar. in Cast. lex. The powder is called *Alcobole* from this root.

41. —before it] The bed, or couch. But V. 2 MSS. and 4 originally, לפניך *before thee*. A table, well-spread, was placed before the couch; and a feast, after a sacrifice to idols, partaken of. The *lectisternia* of the Romans were borrowed from this eastern idolatrous rite. See Livy. v. xiii.

—mine incense and mine oil] Which should have been offered to me.

Sir John Chardin thus describes an Asiatic bride. “They place her on a bed, they set smoking some incense-pots, and serve up sweet meats on a table placed before her.” Harmer. ii. 123.

“The stately bed, on which Aholiba his represented as sitting, seems to mean the floor of an idol-temple.” Ib. 64.

42. —at ease] שליו 5 MSS. Feasting and making merry.

was with her] בא Syr. *went up*.

—and together with] For ואלו Syr. reads ואלו *and also*.

—the multitude of men] Who were present at her idolatrous feasts.

—*were* brought Sabeans] סבאים is the reading of MSS. and edd. written as Joel iii. 8: Ifai. xlv. 14: in which places the word denotes certain inhabitants of Arabia. Or, possibly, the ancient Zabian idolaters may be meant. See Spencer de leg. Hebr. L. ii. c. 1. sect. 1. Read סבאים מוכאים. Houb.

—upon their hands] ידיהם, 5 MSS. and 5 originally: ראשיהם, 6 MSS. and 3 originally. V. Chald. But Syr. reads with the text, ידיהן; “the hands of the two women.” That the Sabeans themselves wore bracelets and crowns, seems more agreeable to the context.

43. —old in adulteries] Aholibah, who had been long idolatrous. See v. 40.

—now they will commit &c.] עתה יאנו, MSS. Houbigant's note is, “*Casus rectus הוּ attrahitur ad obliquum, per Affixum הוּ, quod antecessit.*” הוּ is supposed by him to have a preposition, as על, את, ב, understood before it, of which construction I do not at present find other instances; and הוּ to be used as Zech. vii. 5; where see my note. V. reads תינה. “Then I said unto *her* [Aholah] *that was old in adulteries*; Now will she [Aholibah] commit her whoredoms, even she.”

- 44 commit whoredoms *with* her, even *with* her. And they went in unto her, as *men* go in unto a woman that committeth whoredom: after this manner they went in unto Aholah, and unto Aholibah; women of deliberate wickedness. Therefore righteous men || shall judge them *according to* the judgement of adulteresses, and *according to* the judgement of women that shed blood: for they *are* adulteresses, and blood *is* in their hands.
- || H. they shall judge.
- 45
- 46 For thus saith the Lord Jehovah: Bring up a company upon them, and give them to be § removed and spoiled: and let the company stone them with stones, and cut them afunder with their swords; their sons and their daughters let them slay, and their houses let them burn with fire. Thus will I cause deliberate wickedness to cease out of the land, that all women may be admonished, and may not do according to your deliberate wickedness: and they shall recompense your deliberate wickedness upon you; and ye shall bear the sins of your idols; and ye shall know that I *am* Jehovah.
- § H. for a removing and a spoil.
- 47
- 48
- 49

C. XXIV.

- 1 MOREOVER the word of Jehovah came unto me in the ninth year, in the tenth month, on the tenth *day* of the month,
- 2 saying: Son of man, write thee the name of the day, even of this same day: the king of Babylon * set himself against Jerusalem on this same day. And utter a parable unto the rebellious house, and say unto them:
- * Or, fixed, or, established, himself.
- 3

Thus saith the Lord Jehovah: Set on a caldron, set *it* on, and

44. And they went in] ויבאו, or ויבאו, 2 MSS. all the ancients, and Houbigant.

—women] נשות MSS. “עשות. ס. וסחטו ע.” Secker.

45. —judge them] אחרון or אחרון, 10 or 11 MSS. אחרון, Houbigant. They shall be, as it were, solemnly pronounced guilty by just judges. See c. xvi. 38.

46. —upon them] עליהן MSS. and edd. —and give] ונתון, 10 or 11 MSS. The regular imperative may be here used, as the

regular infinitive often is. See V. 6. Syr. So יצק, or יצק see MSS. c. xxiv. 3.

47. —and cut them afunder] ובראן Houbigant. Syr. Chald. Ar. *Membratim fecabunt*: Mich. suppl. ad Lex. Hebr. Compare c. xvi. 40. בנייהן ובראיהן is the reading of V. Ar. Syr. and of some MSS.

49. —and ye shall know] וידעתן 1 MS. 2 originally. Syr. The verb, in the masculine gender, must mean the people to whom the parable was addressed.

C. XXIV.

2. —this same day] See 2 Kings xxv. 1. Jer. xxxix. 1. lii. 4.

3. —a caldron] See on c. xi. 3: where it is shewn that the image is a more dignified one than

- 4 and also pour water into it. Gather the pieces thereof into it, *even* every good piece : Fill *it with* the thigh and the shoulder,
 5 *even* with the * choice joints. Take the choice of the flock, * H. the choice of the bones.
 and pile also the bones under it : make it boil † well, and let † H. its boilings.
 them § feed the joints of it therein. § Or, prepare.
- 6 Concerning this matter, thus saith the Lord Jehovah : Woe to ‡ the bloody city, to the caldron whose scum *is* in it, even ‡ H. the city of bloods.
 whose scum is not gone out of it ! bring it out piece by piece ;
 7 let no lot fall upon it. For her blood is in the midst of her ;
 I have set it upon the top of a rock ; I have not poured it upon
 8 the ground to cover it *with* dust : that I might cause fury to
 come up, that I might take vengeance, I have set her blood on
 the top of a rock, that it should not be covered.
- 9 Concerning this matter, thus saith the Lord Jehovah : Woe to the bloody city ! I will also make the pile *for fire* great.
 10 Take much wood, kindle the fire, waste away the flesh, pre-
 11 pare *it as* a compound, and let the bones be burnt : then place

than it may at first appear to the generality of readers. Si cui minus placebit—meminerit vatem sacerdotem hoc ex suis sacris duxisse, minime veritum, ne id deforme aut humile unquam haberi posset, quod cum sacrosancto templi ministerio esset conjunctum. Præl. Hebr. x.

4. —joints] So Vatablus, and Houbigant. “Carnes nominantur ab ossibus quibus adhærent, quoniam secundum ossa exsecantur.” Houb. The good pieces, the choice joints, the choice of the flock, are the great men of Jerusalem.

5. —and pile also] The verb רך is used in another sense pf. lxxxiv. 10. Michaelis learnedly and ingeniously deduces the significations of this word from the Arab. *in orbem ire*. 1 Habitatio : a tentorium orbiculari vico, vocato *Douwar*. Shaw pref. p. viii. 4°. 2. Pyra, a rotunditate. 3. Ætas, generatio ; quia temporis est longior orbis. Compare suppl. ad lex. Hebr. and Tayl. conc. This is one instance of the many beautiful improvements which may be made in our knowledge of the Hebrew language.

—the bones] The useless bones, v. 10 ;

which the coals, v. 11, would consume. This was to shew what a general destruction of the meaner sort would be caused by the Chaldeans.

6. —to the caldron] To the city, resembling a caldron whose scum is in it. Scum denotes wickedness.

—bring it out &c.] Bring out many of the choice pieces ; all of which without distinction shall be the prey of the enemy.

7. —her blood] The blood shed by the inhabitants of Jerusalem.

—I have set it—I have not poured it] *ó*. read שמתיו, and שכתייו ; which v. 8 requires.

—on the top of a rock] It remains before my eyes, that I may punish those who shed it.

—cover it *with* dust] An allusion to Lev. xvii. 13. כסה is used transitively with על : see on Hab. ii. 14 : and ב is understood before עפר.

8. —take vengeance] Ad ulciscendum ultionem. Judg. xvi. 28. Jer. xx. 10.

10. —waste away] Percoquendo consume. The type is repeated, says Grotius. The caldron is supposed to be filled with other flesh.

—prepare *it as* a compound] Excoquani illos sicut pharmacopolæ sua pharmaca e pigmenta,

place it empty upon its coals, that its bras may be hot and may burn, and that its filthiness may be dissolved in the midst of it, *and* its scum may be wasted away. Her scum *is* iniquities: neither doth her great scum go forth out of her: her scum *shall be* in the fire.

13 In thy filthiness *is* deliberate wickedness. Because I have cleansed thee, and thou wast not cleansed, thou shalt not be cleansed from thy filthiness any more, until I have caused my fury to rest upon thee. I Jehovah have spoken *it*. It shall come to pass, and I will do it: I will not go back, neither will I spare, neither will I repent: according to thy ways, and according to thy doings, * shall they judge thee, faith the Lord Jehovah.

* Or, *thou shalt be judged.*

15 MOREOVER the word of Jehovah came unto me, saying:

16 Son of man, lo, I take from thee the desire of thine eyes

† Or, *by a mortal stroke.*

‡ H. *thy tear come.*

|| H. *the upper lip.*

† by a sore disease: yet thou shalt not mourn nor weep, nor shall ‡ thy tears run down. Sigh thou in silence; make not mourning for the dead, bind the ornament of thine head upon thee, and put thy shoes on thy feet, and cover not *thy* || mouth, and eat not the food of wretched men.

18 So

pigmenta, donec omnia fere confumantur et tertium quiddam fiat." Cornelius a Lapide. This seems a pertinent and strong sense. Dathius scarcely doubts but that the reading of Syr. is right; ורתת רתת, *et effervescat fervor*: see v. 5. Houbigant calls the reading of Syr. no contemptible one; but adds, Tamen recte hoc loco radix רקח componere (pigmenta,) quia similis fit olla fervens vasi pigmentorum super prunas bullienti.

The burning of the bones, and of the pot, denotes God's judgements not only on the inhabitants but also on the city.

11. —empty] ריקה MSS. edd.

In v. 9, 10, is prefigured the universal calamity in which the inhabitants of Jerusalem would be involved; and in v. 11 the destruction of the city by fire. 2 Kings xxv. 9.

12. Her scum] I suppose that the true reading is הלאמתה: see הלאמתה and הלאמתה in 4 MSS. See also תאניס, in 4 MSS.

14. —It shall come to pass] Veniens erit, *fc.* הדרבה.

—go back] פרע recusare, rejicere, omittere. Cocceius. retrocedere. Cast. lex. Inhibere ad se trahendo. Arab. Gol. lex. But see Schult. Prov. i. 25.

—shall they judge thee] The Chaldeans. But שפטתיך *I have judged thee*, 3 MSS.: which reading V. 6. Ar. Syr. Ch. may render *I will judge thee*; the past tense being sometimes used in prophetic language to express the certainty of a future event.

17. Sigh thou in silence] Literally, Suspira filendo. Στίβαζι σιωπῶν. Montf. Hex.

—the ornament of thine head] Thy tiara.

—cover not *thy* mouth] See on Mic. iii. 7. and compare 2 Sam. xv. 30: xix. 4.

—of wretched men] "Of mourners." Secker. Ne comedat cibum hominum, ut alii lugentes solent, quibus mittunt vicini cibos. Kimchi.

- 18 So I spake unto the people in the morning; and my wife died in the evening: and I did in the morning as I was commanded.
- 19 And the people said unto me: Wilt thou not tell us what
20 these *things are* unto us; that thou doest *thus*? Then I said unto them: The word of Jehovah came unto me, saying:
- 21 Say unto the house of Israel; Thus saith the Lord Jehovah: Lo, I will pollute my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul affecteth; and your sons and your daughters, whom ye have left, shall
22 fall by the sword. And ye shall do as I have done: ye shall not cover *your* mouth, nor eat the food of wretched men:
23 and your ornaments *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and moan * one to another. * H. *every man to his brother.*
- 24 Thus Ezekiel shall be unto you a sign: according to all that he hath done shall ye do, when this cometh: and ye shall know that I *am* the Lord Jehovah.
- 25 And *as for* thee, O son of man, shall it not be, in the day *when* I take from them their strength, the joy of their glory, the desire of their eyes, and that whereunto they lift up their
26 soul, and their sons and their daughters; *that* † one who † H. *an escaper.*
escapeth shall come unto thee, ‡ to cause *thee* to hear it with † H. *for the bearing of the*
27 *thine* ears? In that day shall thy mouth be opened unto || him ears.
that || H. *the escaper.*

Kimchi. Here מַחְמֵד is used in its strict sense, with a reference to its root *agrotavit*.

Has inter mediamque, duæ mortalibus ægris
Munere concessæ Divûm. Virg. G. i. 237.
Aurora interea miseris mortalibus almam
Extulerat lucem, referens opera atque labores.
Virg. Æn. xi. 183.

Ὦς γὰρ ἐπεκλύσαντο θεοὶ διηλοῖσι βρετοῖσι,
Ζῶσι ἀχομένους. Il. xxiv. 525.

18. —I did in the morning] “Syr. adds, of the next day.” Secker.

19. —*are* unto us] לָנוּ may be redundant: accordingly, V. 6. Syr. do not render it.

—that thou doest *thus*] For כִּי 2 MSS. read אֲשֶׁר: “which thou doest.”

21. —the desire] וְאֵת 2 MSS. V. Syr. Ar. “and the desire.”

—and that which your soul affecteth] חַמְל

affectu motus est in aliquid, etsi aliter meruerat. Cast. lex. Notat animi affectum pium—ad jucunditate ab aliquo fruendum. Cocceius. Hence מַחְמֵד may be used for an object of affection in general. Schultens, animadv. phil. thinks the word parallel to מִשְׁעָה, v. 25. and explains מִשְׁעָה by *id ad quod quis desiderio fertur*. מַחְמֵד, *the desire*, 1 MS. 2 originally.

1 now. 2 edd. which Dathius rightly rejects.

23. —ornaments] וּפְאִיכֵם, MSS. edd.

—one to another] That is, privately.

24. —when this cometh] V. 6. point thus.

25. —and their sons] וּבְנֵיהֶם, MSS. edd.

Syr. Ar. rightly; as the foregoing clauses refer to the temple. See v. 21.

26. —one who escapeth &c.] See c. xxxiii.

21, 22, 23, &c.

that escapeth, and thou shalt speak and be no more dumb : and thou shalt be a sign unto them, and they shall know that I *am* Jehovah.

C. XXV.

* H. *the sons of Ammon.*

† H. *the sons of Ammon.*

‡ H. *the sons of Ammon.*

|| H. *hand.*

§ H. *foot.*

* H. *in soul.*

† H. *peoples.*

1 MOREOVER the word of Jehovah came unto me, saying :
2 Son of man, set thy face against * the Ammonites, and prophesy
3 concerning them ; and say unto † the Ammonites,

Hear the word of the Lord Jehovah : Thus saith the Lord Jehovah : Because thou saidst, Aha, against my sanctuary when it was profaned, and against the land of Israel when it was made desolate, and against the house of Judah when they went into
4 captivity ; therefore, lo, I will deliver thee to the sons of the east for a possession ; and they shall set their palaces in thee, and shall make in thee their dwellings : they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable
5 for camels, and ‡ the Ammonites a couching-place for flocks :
6 and ye shall know that I *am* Jehovah. For thus saith the Lord Jehovah : Because thou hast clapped *thine* || hands, and stamped with thy § feet, and hast rejoiced, with all thy despite, * heartily,
7 against the land of Israel ; therefore, lo, I *will* stretch out mine hand upon thee, and will deliver thee for a spoil to the nations, and will cut thee off from among the † people : I will destroy thee, and thou shalt know that I *am* Jehovah.

8 THUS saith the Lord Jehovah : Because Moab saith, [and
9 Seir,] Lo, the house of Judah *is* like all the nations ; therefore, lo,

C. XXV.

The chronological order of this chapter is after c. xxxiii. 21 &c. at a time when not only the taking of Jerusalem was known, but also the conduct which the surrounding nations pursued in consequence of that event.

2. —against the Ammonites] All the ancients but V. represent the same preposition, על, twice.

7. —for a spoil] לבן 12 MSS. Keri, Houb. c. xxvi. 5. xxxvi. 5. But, according to some, בן conveys the notion of dapes opiparæ, cibus exquisitior. The letters are easily confounded. Thus we have נה for גה, c. xlvii. 13.

—to the nations] בַּנְיִים, *among the nations*, 1 MS. 2 originally. *ô. Ar.*

8. [and Seir] וְשַׁעִיר is omitted in *ô. MS.* Vat. and in Arab. The note in ed. Sixt. Quint. is, In plerisque libris sequitur, וְשַׁעִיר. quod dicit S. Hieronymus in lxx non haberi, sed de Theodotionis editione additum esse. Possibly וְשַׁעִיר may be a corruption of וְצַעַר, Zoar being a city of Moab. Jer. xlviii. 34.

—like all the nations] Subdued by Nebuchadnezzar indiscriminately with them.

Observe that *the house of Israel and Judah* is the reading of *ô. Ar.* and that 1 MS. has בֵּית יִשְׂרָאֵל in the margin.

10 I, I will open the side of Moab from his cities, *even* from his borders *will I open* the glory of the country, Beth-jeshimoth, Baal-meon, and Kirjathaim. Unto the sons of the east will I give it for a possession, together with the sons of Ammon; that Rabbah of the sons of Ammon may not be remembered among
11 the nations: and on Moab will I execute judgements; and they shall know that I *am* Jehovah.

12 THUS saith the Lord Jehovah: Because Edom hath dealt in * taking vengeance on the house of Judah; and they have * *H. in avenging*
13 greatly offended, and avenged themselves upon them; therefore *vengeance.* thus saith the Lord Jehovah: I will stretch out mine hand upon Edom, and will cut off from it man and beast; and I will make it desolate from Teman, and unto Dedan they shall
14 fall by the sword. I will also shew my vengeance upon Edom by the hand of my people Israel; and they shall deal with Edom according to mine anger, and according to my fury; and they shall know my vengeance, saith the Lord Jehovah.

15 THUS saith the Lord Jehovah: Because the Philistines have dealt in vengeance, and have taken vengeance with despite
16 heartily, for destruction, *with* the old hatred; therefore thus saith the Lord Jehovah: Lo, I will stretch out mine hand upon

9. —the side] See כתר Numb. xxxiv. 11. —from his cities] In מעריו and מהערים we seem to have an instance of a double reading inserted in the text. See *6*. MS. Vat. and Arab. If either of these words occurred twice, we might render distributively, “from every one of his cities.”

—*even* from his borders] ומקציו V. Syr. “and from his borders.” See the cities mentioned, Josh. xiii. 20. Numb. xxxii. 37, 38. Jer. xlviii. 23, 24.

10. See Moab and Ammon joined Zeph. ii. 8, 9. Nebuchadnezzar subdued both. Jos. Ant. x. ix. 7. ed. Hav.

—will I give it] The *vau* in the original is merely converfive, as *v*. 13.

—that Rabbah] Rabbah is found in Syr. and thus the passage is satisfactorily restored.

“That thou mayest not mention the sons of Ammon among the nations,” seems an unusual transition.

12. —and they have greatly offended] Et deliquerunt delinquendo. But 17 MSS. 3 edd. read with Houbigant אשם, et deliquerunt delictum. Some give אשם the idea of a sacrilegious offence; Judah being God’s heritage. וינקמו, 1 MS.

13. Teman and Dedan were noted cities of Idumea. See Jer. xlix. 7, 8. Tema was a son of Ishmael: Gen. xxv. 15: Dedan was a grandson of Abraham by Jokshan: 1 Chron. i. 32: Gen. xxv. 3.

14. —by the hand] After the restoration of the Jews, Edom was subdued by them. See on Amos i. 12.

17 upon the Philistines, and I will cut off the Cherethites, and destroy the remnant of the sea-ports. And I will execute great * vengeance upon them, with † furious rebukes : and they shall know that I *am* Jehovah, when I shall shew my vengeance upon them.

* H. *vengeances*.
† H. *rebukes of fury*.

C.XXVI.

1 AND it came to pass in the twelfth year, in the first *month*,
on the first *day* of the month, *that* the word of Jehovah came
2 unto me, saying : Son of man, because Tyre hath said against
Jerusalem, "Aha, she is broken ; the merchandise of the ‡ people
"is turned unto me ; || she that was full *is become* desolate ;"
3 therefore thus saith the Lord Jehovah :
Lo, I *am* against thee, O Tyre ; and I will cause many
nations to come up against thee, as the sea causeth his waves
4 to come up : and they shall destroy the walls of Tyre, and
throw down her towers : and I will scrape off her earth from
her,

‡ H. *peoples*.
|| H. *the full is the desolate*.

16. Cherethites] See on Amos ix. 7. Compare Zeph. ii. 5. In the original there is a paronomasia.

C.XXVI.

1. —in the twelfth year] 6. MS. Al. read בשתי "in the twelfth year," for בעשתי : "in the eleventh year." The same MS. reads, "on the first day of the first month ;" agreeably to Ezekiel's usual manner of dating facts : supplying בראשון before באחד לחודש ; or, as Houbigant conjectures, באחד ; which word, says he, occurring twice, transcribers by a common mistake inserted it only once. Arab. supplies a like omission 2 Kings xxv. 3 : rendering, "on the ninth day of the fourth month." The Coptic MS. reads in the text "the tenth year."

It is plain that the date in the text must be posterior to whatever is the true date c. xxxiii. 21 : because this prophecy was delivered after the taking of Jerusalem was known to Ezekiel and his people. See v. 2.

2. —[Tyre] Fuit Tyrus emporium totius orientis nobilissimum, ditione non tam terrestri quam per mare late sparsa, opibus copiisque florentissimum. Illius splendorem, rem nauticam, vires conductitias, mercatumque uber-

rimum graphice descripsit Ezekiel. Marsham. can. chron. sec. xviii. p. 537.

—the merchandise] Houbigant reads רכלת, as c. xxvii. 3 : and this is the reading of Chald. : the Hebrew word, as it is differently pointed, signifying *mercatrix* or *mercatura*. 6. Ar. read רלה and נסכו, and 6. should be pointed as Arab. *Εἶγε συνετρίβη, ἀπόλωλε, τὰ ἔθνη ἐπεστράφη πρὸς μέ.* "Aha, she is broken, she is brought low : the people are turned about unto me." Possibly the true reading may be, נשברת דלות : "thou art broken, thou art brought low : " &c.

—she that was full] Read דמלאתה, with 6. Ar. Chald. Houb.

3. —as the sea &c.] They shall be as loud, as numerous, as irresistible, as the waves of the sea. This is one of the beautiful and expressive images which occur in the magnificent prophecy here recorded.

4. —her earth] An allusion to the custom in Palestine of fertilizing particular spots by carrying

- 5 her, and I will make her *like* the top of a rock. She shall be a place for the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord Jehovah. And she shall be for
- 6 a spoil to the nations: and her daughters that *are* in the field shall be slain by the sword: and they shall know that I *am* Jehovah.
- 7 For thus saith the Lord Jehovah: Lo, I *will* bring against Tyre Nebuchadnezzar, king of Babylon, a king of kings, from the north; with horses, and with chariots, and with horsemen,
- 8 and *with* a company of much people. Thy daughters in the field shall he slay with the sword; and he shall set a tower against thee, and * cast up a mount against thee, and lift up * H. *pour out*.
- 9 the buckler against thee: and his battering-rams shall he set against thy walls, and thy towers shall he break down with mattocks.

carrying mould to them from other places less eligible for the purpose of sowing or planting.

—the top] The bare shining surface of a rock.

5. —for the spreading of nets] “The present inhabitants of Tyre are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing.” Maundrel. p. 49. The Jesuit Hadrianus Parvillerius resided ten years in Syria; and Huetius heard him say, that when he approached the ruins of Tyre, and beheld the rocks stretched forth to the sea, and the great stones scattered up and down on the shore, made clean and smooth by the sun waves and winds, and useful only for the drying of fishermen’s nets, many of which happened at the time to be spread on them, it brought to his memory this prophecy. See Bishop Newton on the prophecies. i. 190. 4°. Diff. xi.

—in the midst of the sea] Probably Old Tyre, or its suburbs, stood in the sea on a peninsula. See v. 17: and c. xxvii. 4. Thus Carthage is alluded to in Appian as *πόλις ἐν τῇ θαλάσσῃ*, a city in the sea. Libyca. p. 41. ed. H. Steph. c. 51. Vit. in Isai. p. 666. Vitranga thinks it probable that insular Tyre served as a station for the ships of Old Tyre. “Alexander employed the ruins and rubbish of the old city in making his causeway from the continent to the island, which henceforwards were joined toge-

ther. It is no wonder therefore, as Bishop Pocock observes, travels i. b. 1. c. 20. p. 81, 82, that there are no signs of the ancient city; and as it is a sandy shore, the face of every thing is altered, and the great aqueduct in many parts is buried in the sand.” Bishop Newton. Diff. xi. However, Doctor Pocock mentions a great bay, south of Tyre, and assigns some reasons for supposing that Old Tyre stood in a corner of this bay. Travels. ib.

7. —and with a company &c.] *וּבְקָהֶל* 2 or 3 MSS. But a more important reading is *עַם*, for *עַד*, which is found in 3 MSS. and is confirmed by *ו*.

That Nebuchadnezzar besieged Tyre for thirteen years in the reign of Ithobal, see Jos. contr. App. l. i. §. 20, 21, p. 451, 2: ed. Haverc. Compare Ant. x. xi. §. 1. p. 538. See Jer. xxvii. 3, 6. Ezek. xxix. 18—20: and on Amos i. 10.

8. —the buckler] “In forming the *testudo*.” Michaelis.

9. —his battering-rams] *Percussiones arietis* fui. *מַחֲצֵה* percussit. *קֶבֶל* Chald. contra, adversus, e regione. See Cappellus.

—with mattocks] The original word is derived from *חָרַב* to lay waste; and here denotes some tool, as a pickaxe, by which besiegers demolished walls, when they approached them under cover.

- 10 mattocks. By the abundance of his horses, their dust shall cover thee; by the sound of the horsemen, and of the
 † H. *the wheel.* † carriages, and of the chariots, thy walls shall shake; when
 ‡ H. *according to* ‡ as men enter *into* a city *which is*
the enterings of. 11 broken up. With the hoofs of his horses shall he tread on all
 thy streets: thy people shall he slay with the sword, and thy
 || H. *the fortrefs* 12 || strong fortrefs shall go down to the ground. And they shall
of thy strength. spoil thy substance, and make a prey of thy merchandise;
 § H. *the houses* and they shall destroy thy walls, and break down § thy pleasant
of thy desire. houses; and thy stones, and thy wood, and thy earth, they
 13 shall lay in the midst of the waters. And I will cause the noise
 of thy songs to cease, and the sound of thy harps shall be no
 14 more heard. And I will make thee *like* the top of a rock: thou
 shalt be a place for the spreading of nets: thou shalt be built no
 more: for I Jehovah have spoken *it*, saith the Lord Jehovah.
 15 Thus saith the Lord Jehovah concerning Tyre: Shall not
 the isles shake at the sound of thy fall, when *the* wounded cry
 out, when * great slaughter is made in the midst of thee?
 * Or, *when the* 16 Shall not all the princes of the sea come down from their
slayer slayeth. thrones, and lay aside their mantles, and put off † their em-
 † H. *the gar-* broidered garments? shall they not clothe themselves with
ments of their ‡ trembling, *and* sit on the ground, and tremble *every*
 ‡ H. *tremblings.* moment,

10. —broken up] Which is stormed through a breach. See 2 Kings xxv. 4. Jer. lii. 7.

11. —fortrefs] מצודת 5 MSS. 1 Sam. xiv.

12. Statio, stativa, caltra, præsidium, arx.

14. —be built no more] This is true of Old Tyre. New Tyre, taken by Alexander, was built in an island: and of this Quintus Curtius says, Post excidium renata, nunc, longa pace cuncta refovente, sub tutela Romanæ mansuetudinis acquiescit. iv. iv. 21. The same author refers to Old Tyre. When Alexander was desirous of sacrificing to Hercules, the ambassadors replied, Esse templum Herculis extra urbem, in eam sedem quam Palætyron ipsi vocant; ibi regem Deo sacrum rite facturum. iv. ii. 4. And, again, when insular Tyre was to be joined by a mole to the continent, he observes; Magna vis saxorum ad manum erat, Tyro vetere præbente. iv. ii. 18. Duplicem Tyrum agnoscunt Strabo, Plinius, Ptolemæus;

Insularem & Palætyrum.—Scylax de Insulari Tyro, antequam peninsula fieret, Βασιλεια Τύρος καὶ λιμὴν, ὅσον ὁκτώ γάδια ἀπὸ γῆς. De Palætyro deinde, Ἄλλη πόλις Τύρος, λιμένα ἔχουσα ἐνὶ τοῖς τώχους, (αὐτὴ δὲ ἡ νῆσος βασιλεια Τυρίω ἢ Τυρίων. Vofs.) καὶ ἀπὸ θαλάττης γάδια τρία. Παλαιότερος πόλις, καὶ πάλαιος διὰ μίσης ροί. Marsham. sec. xviii. p. 539. Scylax lived in the time of Polybius. See his Periplus, p. 42. Geogr. script. min. ed. Hudson. vol. 1.

15. —when great slaughter is made] In occidendo occisione; or, as 1 MS. reads ὀρίη, cum occidit occisor.

16. —clothe themselves with trembling] With fear productive of trembling. See like bold expressions, c. vii. 27. pl. xxxv. 26. cix. 29. cxxxii. 18.

—sit on the ground] A posture expressive of grief. See Bishop Lowth on Isai. iii. 26.

—and tremble &c.] See this repeated, c. xxxii. 10.

- 17 || moment, and be astonished at thee? And shall they not || H. *at moments*.
utter a lamentation over thee, and say unto thee: "How
" art thou destroyed * *that wast* inhabited by sea-faring men, * H. *inhabited*,
" the renowned city: that was strong in the sea, she and her *or, peopled, from*
" inhabitants: who spread their terror through all the inhabi- *the seas.*
18 " tants of the earth!" Now shall the isles tremble *in* the day
of thy fall; yea, the isles that *are* in the sea shall be troubled
19 at thy departure. For thus saith the Lord Jehovah: When
I shall make thee a desolate city, as the cities that are not in-
habited, when I shall bring up the deep upon thee, and the
20 great waters shall cover thee; and *when* I shall bring thee down
with them that descend to the pit, to the people of old time;
and shall set thee in the lower parts of the earth, in the deso-
late places of old time, with them that descend to the pit,
that thou be not inhabited; and when I shall appoint glory in
21 the land of the living; I will *then* make thee † a terror, and † H. *terrors*.
thou *shalt be no more*: and thou shalt be fought for, but shalt
not be found any more for ever, saith the Lord Jehovah.

C. XXVII.

17. —by sea-faring men] Ad quam ab omni mari advenæ veniebant. Grot. A diebus, sc. antiquis. Houb. Doederlein apud Dathium. בימים V. Ch. *in the seas*.

—of the earth] Syr. reads יושבי הארץ. But Houb. and Dath. prefer היבשה, *toti aridæ*.

18. —the isles] צים, *the ships*: Vulg. Dath. Houbigant proposes האמים *the people*. האמים occurs in 5 MSS. and originally in 2 others: it is also the reading of *δ*. Ar. Syr. The Syrians traded to these places, and planted colonies in many of them.

—the isles that *are* in the sea] Here איים, which often signifies *the sea-coasts*, seems to denote an island properly so called: though indeed it may be said of coasts, occasionally projecting into the sea, that they are in the sea. See v. 5, 17.

—at thy departure Into captivity. Chald.

At thy forsaking of the city, and flying in ships. Houb. See Bp. Lowth on Isai. xxxiii. 1.

19. —the deep] Part of the city towards the port may have stood on ground recovered from the sea.

20. Compare Isai. xiv. 11, 15. c. xxxii. 18.

—the lower parts of the earth] Literally, in terrâ inferioritatum.

—appoint glory] To Nebuchadnezzar thy conqueror. Houbigant reads with *δ*. for ונתתי צבי, ונתתי צבי, "nec stabis:" and Mr. Dimock, without having consulted Houbigant, observes of this reading that only one letter is omitted, and confirms it by Syr. as well as by *δ*. very justly adding that "the force of the negative particle is carried on, as in other instances." "*δ*. legebant ונתתי צבי: ni fallor, recte." Secker.

—of the living] החיים 3 MSS.

21. —be found] See on v. 5.

C.
XXVII.

1 MOREOVER the word of Jehovah came unto me, saying:
2 Also thou, son of man, utter a lamentation for Tyre; and
3 say concerning Tyre:

|| H. *entering* in.§ H. *pebbles*.* Or, *coasts*.† H. *of beauty*.

O thou that art situated at the || entering in of the sea, *that*
art a merchant of the § people to many * isles; thus saith the
Lord Jehovah: O Tyre, thou hast said, "I am perfect † in
4 "beauty." Thy borders *are* in the heart of the seas; thy
5 builders have perfected thy beauty. Of fir-trees from Senir
they have made thee all *thy ship*-boards: they have taken
6 cedars from Lebanon to make masts for thee: of the oaks from
Bashan have they made thine oars: thy benches have they
† Or, *coasts*. 7 made of ivory, *inlaid* in box from the ‡ isles of Chittim. Fine
linen

2. Also] See c. xxvi. 17.

3. —[situated] הַיָּשֵׁבֶת אוֹ הַיֹּשֵׁבֶת. MSS. edd. The ancients render, "unto Tyre, which is situated &c. which is a merchant &c."

—[of the sea] Which formed its harbour.

4. Thy borders &c.] See on c. xxvi. 5, 19.

5. —[from Senir] A part of the ridge of mount Hermon, in the eastern half-tribe of Manasseh. Deut. iii. 9. 1 Chron. v. 23.

—[*thy ship*-boards] Some account for the use of the dual number by supposing the planks on each side of a ship to be meant. Dathius understands the word of the ornaments placed at the head and stern of a ship; but observes that V. reads לִחוֹת ים "tabulata maris," and that Chald. explains these two words by גִּשְׁרֵךְ, "omnem pontem tuum." *Boards of the sea* may mean *ship-boards*.

—[cedars] Michaelis brings two sufficient witnesses to prove that the name מֵרֹץ is given by the present inhabitants of Lebanon to the tree which has the botanical characters of the cedar. Suppl. ad lex. Hebr.

—[masts] Though cedars have a thick and not a lofty trunk, masts consisting of different parts may be made of different cedars duly sized, or properly shaped if of too large a size.

6. —[oaks] That they might be strong. Celf. i. 72.

Nunc, o lecta manus, validis incumbite remis.

Æn. x. 294.

Houbigant translates *alnos*, quia alnus quercu multo levior. According to δ. the oars were of fir. For that translation should be pointed thus: τῷ ποιῆσαι σοι ἱσῆς. Ἐλατίνος ἐκ τῆς βασιλίδος ἐποίησαν τὰς κώπας σου, κ. λ.

—[thy benches] Perhaps the seats in the cabins of the royal galleys. In δ. the word is read plurally.

—[of ivory, *inlaid* in box] Reading with R. Salomo, Bochart, &c. בַּתְּאֲשֵׁרִים. See Isai. xli. 19. lx. 13.

Quale per artem

Inclusum buxo, aut Oriciā terebintho,

Lucet ebur.

Æn. x. 139.

We may allow that the benches of some Tyrian ships were adorned with streaks of ivory inlaid in box. But in one MS. שֵׁן is wanting; and the insertion of this word may have arisen from the similiar ending of עֵשֶׂן, written עֵשֶׂן, or עֵשֶׂן, with the *kibbutz* for the *vau*. Then the rendering would be, "Thy benches they have made of box-trees" &c. agreeably to what precedes from the beginning of v. 5. Mr. Dimock concurs with me in omitting שֵׁן.

—[Chittim] Italy. Vulg. Bochart. Numb. xxiv. 24. Dan. xi. 30. "The islands and coasts of the Mediterranean." Bp. Lowth on Isai. xxiii. 1. Corfica was famous for the box-tree. Chittim was a son of Javan. Gen. x. 4. Cetia was a city of Latium: The Cetii were a people of Italy; and Cetus was a river near Cumæ. Boch.

- linen with embroidered work from Egypt was || spread forth || H. *that which*
 by thee, to be § thy standard: blue and purple from the * isles *was spread forth.*
 8 of Elifha *were* thy covering. The inhabitants of Sidon and § H. *unto thee*
 Arvad were thy rowers: thy wise men, O Tyre, *that* were in * Or, *coasts.*
 9 thee, were thy pilots: the ancients of Gebal, and the wise
 men thereof, were in thee † thy calkers. All the ships of the † H. *the strength-*
 sea, with their mariners, were in thee to trade in thy market. *eners of thy*
 10 *They* of Persia, and of Lud, and of Phut, were ‡ thy warriors *breaches.*
 in thine army: they hanged the shield and the helmet in thee; ‡ H. *thy men of*
 11 they set forth thy glory. The || men of Arvad, and thine army, || H. *sons.*
were upon thy walls round about, and the Gammadim *were* in
 thy towers: they hanged their quivers upon thy walls round
 12 about; they made thy beauty perfect. Tarshish *was* thy
 trafficker,

7. —with embroidered work] *Μετὰ ποιηλίας.*
 6. Two MSS. read רקמה without כ. Michaelis
 calls this chapter antiquissimum historiæ mer-
 catoriæ monumentum. Spic. hist. geogr. p. 42.

Bishop Newton compares this luxury in the
 Tyrian shipping with the elegance and magni-
 ficence of Cleopatra's galley, when she sailed
 on the river Cydnos to meet Antony. On
 prophecy. Diff. xi. Plut. i. p. 927. ed. Par.

—of Elifha] Peloponnesus, famous for its
 purple. Boch. Hellas: Michaelis, spic. geogr.
 who observes that in the Samaritan copy the
 word is written אליש. It is also written thus
 in one Hebr. MS. and the ה is on a rasure in
 another. "Nec equidem Peloponnesum ex-
 cludo, in qua—Hellenes—confedisse—dicuntur
 ab Herodoto." Mich. ubi supr.

—thy covering] Perhaps the awning placed
 over part of the ship. Harmer. ii. 520.

8. —Arvad] The island Aradus, at the
 mouth of the river Eleutherus, on the coast of
 Phœnicia. The Arvadite is mentioned Gen.
 x. 18.

—thy wise men, O Tyre] "Videtur latere
 nomen loci sub literis רצור." Secker.

9. —Gebal] Probably Biblos, on the coast
 of Phœnicia. E. Giblis Græci fecere Biblos.
 Boch. de Phœn. col. L. i. c. i. p. 345. Gebal,
 mentioned pf. lxxxiii. 7, is in Arabia.

—to trade in thy market] Ut commercia
 tua exerceant. Houb. Ad negotiandum nego-

tiationem tuam. Cappellus. לערוב 5 MSS.
 See v. 27.

10. —Lud] We read that Mizraim begat
 Ludim. We also read that Lud was a son of
 Shem. Gen. x. 13, 22. Bochart thinks that
 Lud denotes African Ethiopia; but Michaelis
 places this people westward in Africa. Both
 think Lud an Egyptian colony. See geogr.
 sacr. and Mich. spic. geogr.

—Phut] The African Nomades. Boch. See
 on Nah. iii. 9.

11. —and thine army] Forte בחילך "*were*
 in thine army:" as v. 10. "חזילך. Sic ver-
 siones. Sed videtur legendum בחילך. Vide
 v. 10, et quæ sequuntur." Secker.

Gammadim] Probably a people of Phœ-
 nicia; and perhaps the inhabitants of Ancon,
 ἀγκών and גמך signifying *a cubit*. Pliny men-
 tions Gamale a city of Phœnicia; for which
 some propose to read Gamade. L. ii. C. xci.
 שמרים, *guards*, is the reading of ὁ. Ar. Syr.
 Hallet. iii. 18. ומרים, et Cimmerii, 8 MSS.
 These were anciently inhabitants of Crim
 Tartary. "Parvula simulacra, plerumque cu-
 bitalia, in domibus aut turribus ethnicorum,
 in earum tutelam, aut præsidium, collocata."
 Spencer. ii. xxiv. iii. 464.

—quivers] So the word signifies in Syr.
 See V. ὁ. and Jer. li. 11.

12. Tarshish] See on Jonah i. 3. Michaelis
 thinks that there was only the Spanish Tarshish;
 and

- trafficker, through the multitude of all *thy* substance; with
 13 silver, iron, tin, and lead, they furnished thy fairs. Javan,
 § H. *soul of man*. Tubal, and Meshech, these were thy merchants in the § persons
 of men; and *with* vessels of brass they furnished thy market.
 14 They of the house of Togarmah furnished thy fairs *with* horses,
 * H. *sons*. 15 and horsemen, and mules. The * men of Dedan *were* thy
 † Or, *coasts*. merchants: many † isles *were* the mart of thine ‡ handy-work:
 ‡ H. *hand*. they returned *thee* for thy price horns, ivory, and ebony.
 16 Syria *was* thy trafficker, through the multitude of thine *handy*-
 works: with rubies, purple, and embroidered work, and fine
 linen,

and that ships sailed to it from Ezion-geber round Africa. Spic. geogr. Spain was anciently remarkable for silver mines. Plin. l. xxxiii. c. vi.

—they furnished] *Dederunt sic accipiendum ut fecerunt esse nundinas tuas.* Houb.

13. Javan] Greece. Dan. viii. 21. “*Ionum nomen facile agnosces.*” Mich. spic. geogr.

—Tubal and Meshech] Sons of Japheth. Gen. x. 2. The people called Tibareni and Moschi are here meant; who are generally mentioned together, and were situated towards mount Caucasus. See Bochart, and Michaelis.

—in the persons of men] Ἀνδραποδισταί, or sellers of men for slaves, are branded by St. Paul as highly criminal. 1 Tim. i. 10. Thessaly abounded with them:

Ἐμπορος ἦεν ἐν Θεσσαλίᾳ παρὰ πλείων ἀνδραποδιστῶν.

Aristoph. Plut. 521.

Bochart observes that Pontus, to which the Tibareni extended themselves, was remarkable for slaves.

Mancipiis locuples eget æris Cappadocum rex.

Hor.

And that the Grecian slaves were the most valuable of any.

Quibus Argivæ pulchræque ministrant Thessalides, famulas et quæ meruere Lacænas.

Claud. l. ii. in Eutropium.

Nec tener Argolica missus de gente minister.

Mart. iv. 66.

—vessels of brass] “Cupri fodinas in hunc usque diem Caucasus habet, in quo et Kubefcha, vicus elegantia vasorum aeneorum nobilitatus.

Arzeri præterea, quæ est urbs Armeniæ montanæ, adeoque in vicinia Moschicorum montium sita, plurima vasa aenea fieri, cuprique fodinas tridui abesse, auctor est Buschingius.” Mich. Spic. Geogr. 50.

14. —Togarmah] Some think that the Turcomanni are thus called. Bochart supposes that Cappadocia is meant. Michaelis prefers Armenia; which abounded in horses, and among the inhabitants of which a tradition prevailed that they were descended from Thorgom. The Greek scholiast on Ezekiel says, that some understood Togarmah of the Armenians: on which Michaelis lays much stress. Spic. geogr. p. 76. See Gen. x. 3. and c. xxxviii. 6.

15. —Dedan] A city in the Persian gulph, now called Daden. Boch. Mich. To this place the inhabitants of the eastern isles, or sea-coasts, brought their wares.

—the mart] סחרות 1 MS. *the marts*.

—horns] Some think that the long horns of the ibex, a kind of goat, are meant. Of these cups and bows were formed.

—ebony] Sola India nigrum

Fert ebum. Virg. G. ii. 117.

16. Syria] Edom. Syr. אֶדֶם 6. Ar. Syr. Hexapl. 13 MSS. 10 originally. See De Rossi. “The Syrian trade is mentioned afterwards under the name of Damascus; and some merchandises are also mentioned which are not proper for Syria. The Syrians could buy purple from Tyre, but sell none to Tyre.” Michaelis.

- linen, and coral, and carbuncles, they furnished thy fairs.
 17 Judah, and the land of Israel, || *were* thy merchants: with || H. *these* were.
 wheat, myrrh, and panic, and honey, and oil, and balm, they
 18 furnished thy market. Damascus *was* thy trafficker in the
 multitude of thine *bandy*-works, through the multitude of all
 thy substance; in the wine of Helbon, and in white wool.
 19 Dan also, and Javan from Uzal, *were* in thy fairs: they
 furnished wrought iron: casia, and sweet reed, § were in § H. *was*.
 20 thy market. Dedan *was* thy merchant in gorgeous apparel
 for

—carbuncles] Some sparkling gem; the root of the original word being כרדר *scintilla*.

—thy fairs] Three MSS. omit the preposition ב in the original. See v. 12, 13. and Houbigant.

17. —with wheat, myrrh] The present reading is, “with wheat of Minnith,” a city or district of the Ammonites, Judg. xi. 33. Houbigant reads with ש. ברחמים לוט; see Gen. xliii. 11: and observes that a produce of Judah or Israel must be referred to, and that wheat of Minnith is wholly unknown in the sacred writings. Syr. translates by רוז, *rice*. The Rev. Mr. Henry Dimock, in a learned sermon on Matth. v. 18, Oxford. 1783, proposes רוזים, *wheat, olive*.

—and panic] Mr. Dimock, ubi sup. conjectures ופנ, *and the fig*. As Syr. renders by a word which signifies *millet*, which *panic* resembles, I have translated by this latter word from the similarity of its sound to פננ. See Grotius. Panis fit e panico rarius. Plin. l. xviii. c. vii. The Massilians, when besieged by Cæsar, panico vetere omnes alebantur. B. C. ii. xxii. Though, according to Galen, it is dry and affords not much nutriment; it might be useful in voyages, because it could be preserved for a long time. V. Luther, Houb. Dathius, and many others, suppose the word to mean *balsam*. Casia. ש.

18. —of Helbon] עזא אגל, ש. MS. Vat. Mr. Dimock prefers הלבנון, *of Lebanon*. See Hof. xiv. 7. But he observes that Strabo and Hesychius mention Chalybonian wine as the produce of Syria. “It was so excellent that

the Persian king drank no other: and Pofidonius says that it grew in Damascus of Syria.” Athen. Deipn. l. i. c. xxii. Casaubon’s note is, Chalybonium vinum Strabo, Hesychius, Eustathius, nasci in Syria scribunt. See Strabo p. 735, marg. It is observed that, in Suidas, for οἶνος χαλκυβώνιος we should read χαλκυβώνιος. Mr. Lowth says that Helbon is the same part of Syria which is called Chalybonitis by Ptolemy; and that it is now called Aleppo.

19. Dan also &c.] For דן Theod. and V. read דן. According to Drusius some Greek copies have Δανός, and Jerom’s text has Dedan. Grotius thinks that Dan in the kingdom of Israel can scarcely be meant here; and finds that a city named Dana is placed by Ptolemy in the island of Ceilon. דן is a city of Idumea. See Phaleg. l. iv. c. vi. The very learned Michaelis, on Gen. x. 27, supposes *Vadan*, as well as *Javan*, to be a city, or people, of Arabia Felix.

By *Javan from Uzal* we may understand inhabitants of the district of Javan, or Jeman, in Arabia, from Uzal a city of that district. Boch. Phaleg. l. ii. c. xxi. Gen. x. 27. *From Uzal* ש. Ar. Syr. “Azal nomen Sanæ, quæ metropolis Arabiæ Felicis.” Camufus, teste Golio. Michaelis on Gen. x. 27.

—wrought iron] Or, bright. See עשת. עשוי ש. V. See Houb. עשת, for לעשות, *ut fabrefaceres*. Syr. “Ferrum fabrefactum. Refero ad radicem עשת, *fabricare, cogitare, moliri aliquid*: unde nomen Thalmudicum עשת, *lamina ferrea*. Buxt. lex. Rabb.” Michaelis. Gen. x. 27.

- * H. *riding*. 21 for * horsemen. Arabia, and all the princes of Kedar, these were traffickers † in thine handy-work: in lambs, and rams, and
 † H. *of thine hand*. 22 goats, in these *they became* thy traffickers. The merchants of Sheba and Raamah, these *were* thy merchants: with the chief of all spices, and with all precious stones, and *with* gold, they
 23 furnished thy fairs. Haran, and Calneh, and Eden, *were* thy merchants: Sheba, Ashur, and Chilmad, *were in* thy market.
 † H. *wrappers*. 24 These *were* thy merchants in excellent wares; in ‡ mantles of blue and of embroidered work; and in chests of || rich apparel, bound with cords and made of cedar, § among thy merchandise.
 || Or, *variegated*.
 § Or, *in thy market*. 25 The ships of Tarshish were thy chief *traders in* thy market: and thou wast filled, and wast made very glorious, in the heart of the seas.

26 The

20. —for horsemen] Ad equitandum. Capellus. The ה is paragogic. For בָּגְדֵי הָ. read בְּכָרִי.

21. —Kedar] *Kedareni* Arabes, quod *nigrorem* contrahant a sole. Boch. Phaleg. iv. ii. —in these *they became* thy traffickers] Houbigant joins the words, בְּמִסְחָרֶיךָ, *pro mercaturis tuis*. Or מִסְחָר may signify *forum, nundina*.

22. Sheba] A people of Arabia Felix. Solis est thurea virga Sabæis. Virg. G. ii. 117.

—Raamah] Raamah was son of Cush and father of Sheba. Gen. x. 7. According to Bochart, Raamah is a city of Arabia on the Persian gulph. But Michaelis, spic. geogr. alleges authority for supposing that it may be a city of Arabia Felix.

23. Haran] Not Charan, or Charræ, a city of Mesopotamia; but Haran Alcarin in Arabia. Michaelis.

—Calneh] This is the reading of Grotius and Houbigant. Calneh, or Ctesiphon, in Babylonia, is mentioned Gen. x. 10. If. x. 9. Am. vi. 2. But Michaelis observes that Chald. here understands Canneh of the city Nefibis in Mesopotamia. Spic. geogr. 227, 9. However, in his note on this verse he says that Canna is a cape and port of Arabia Felix on the Indian sea, in the country of Hadramaut.

—Eden] Mentioned with Haran, 2 Kings xix. 12, and probably in Adiabene, as Chald. has עֵדֵיב in the London Polyglot. See Boch. Phaleg. iv. xix. 241. and Pol. Syn. But

Michaelis understands it of Aden, a port of Arabia Felix.

—Sheba] “This is probably another Saba, as it appears from Gen. x. 7, 28, that there were three nations of this name.” Michaelis.

—and Chilmad] We find the connexive particle *and* in V. הָ. Ar. Chald. Carmania: הָ. Ar. Media: Chald. Charmandæ, urbs trans Euphratem. Steph. See Boch. Can. i. xviii. p. 442.

24. —in excellent wares] In rebus perfectissimis: Grot. absolutissimis: Castalio. pretiosissimas merces: Dathius. pretiosis vestibus: Houb. See c. xxiii. 12. xxxviii. 4.

—of rich apparel] כְּרִימִים is funis bicolor, tænia: Arab. and מְכֻרָם, vestis e contortis filis contexta. Gol.

—bound &c.] We find חֲבוּשִׁים and אֲרוֹזִים in MSS. This description of the chests seems unnatural, and אֲרוֹזִים does not occur elsewhere. It is very difficult to propose a satisfactory sense. Possibly חֲבִלִים may denote “cords of fine linen, purple, or silk;” Esth. i. 6; חֲבוּשִׁים, “turbans bound on the head, or some other ornament bound about the body;” and for אֲרוֹזִים perhaps we should read חֲרוֹזִים, “rows of jewels for the neck, hands, or feet.” See אֲרֵי Cocc. lex.

—among thy merchandise] Or, בְּכִלְתֶּךָ, “in these *was* thy merchandise.” See הָ. MS. Al.

25. —thy chief traders] See שׁוּר Tayl. conc.

- 26 The rowers have brought thee into great waters: the east-
 27 wind hath broken thee in the heart of the seas. Thy substance,
 and thy fairs, thy markets, thy sailors, and thy pilots, thy
 * calkers, and the traders in thy market, and all thy warriors <sup>*H. the strength-
 that *are* in thee, and all thy company that *is* in the midst <sup>eners of thy
 of thee, shall fall in the heart of the seas, in the day of thy *breaches.*</sup>
 28 fall. At the found of the cry of thy pilots the suburbs shall
 29 shake: and all that handle the oar shall come down from their
 ships, the mariners *and* all the pilots of the sea shall stand upon
 30 the † shore, and shall cause their voice to be heard for thee, † H. *land.*
 and shall cry out ‡ bitterly, and shall cast dust upon their heads, † H. *in bitter-*
 31 they shall wallow themselves in ashes: and they shall make *nefs.*
 their head bald for thee, and gird them with sackcloth; and
 they shall weep for thee with bitterness of soul, *and* bitter
 32 mourning: and in their wailing they shall || take up for thee a || Or, *utter.*
 lamentation, and shall lament over thee, *saying*, "What *city is*
 33 "as Tyre, *which is* cut off in the midst of the sea?" When
 thy wares went forth from the seas, thou didst satisfy many
 people;</sup>

26. —into great waters] Altum urges. Hor. Under these beautiful and expressive figures Tyre is represented as brought into danger by her statesmen, and destroyed by Nebuchadnezzar. Grotius refers to Hor. od. l. i. xiv.

27. —thy markets] מערבִּיד 1°. 6 MSS. and 2°. one MS.

—and all thy company] וְכָל MSS. edd. *ó.* Syr. Ch. V. reads בְּכָל, "with all thy company."

—shall fall in the heart of the seas] The image may be carried on from *v.* 26: "Shall cease with respect to thee, as if they were sunk in the ocean." Or, "Shall fall, notwithstanding thy strong situation in the sea." See *v.* 32.

28. At the found of the cry &c.] Some of the Tyrian pilots endeavoured to escape, but were intercepted in the suburbs. See c. xxvi. 15.

29. —and all the pilots] All the ancients supply *and*.

—upon the shore] The shore of the adjoining island; from which they viewed the conflagration of their city.

Jerom says, from the ancient histories of the Assyrians, that, when the safety of the city was despaired of, great numbers of the Tyrians secured themselves and their riches in their ships.

31. —and they shall make &c.] Three MSS. read עָלִיד; and MSS. and edd. read קָרָח. Φαλαγγίσουσιν ἐπὶ σὶ φαλάγγισμα. Theod.

32. —in their wailing] Reading by transposition בְּנֵהֵם V. The present reading signifies *their sons*, or, *their children*; sc. of the mariners and pilots: *ó.* Ar. Syr. Theod. some MSS. and edd. represent it, and Dathius says that beyond doubt it is the true reading.

—*which is* cut off] I read כְּדוּמָה with Houbigant; but suppose it the participle Niphal, *excisa*: in which I have the pleasure to find the concurrence of Mr. Dimock. "Quis fuerat per maria Tyro similis?" Houb. But כְּדוּמָה 14 MSS. 3 edd. "as she that is put to silence:" quæ obmutuit: V. Part. Pahul from דוּם *filere*.

33. —went forth &c.] Were landed at the several marts.

§ H. *peoples.*

34

§ people; with the multitude of thy substance, and of thy merchandise, thou didst enrich the kings of the earth. Now art thou broken in the seas, and thy merchandise in the midst of the waters; and all thy company in the midst of thee are fallen. All the inhabitants of the isles are astonished at thee; and their kings * are horribly afraid, they are troubled in *their* countenance. The traffickers among the people hiss at thee: thou art become † a terror; and thou *shalt* not be any more for ever.

* H. *are afraid with horror.*

35

† H. *terrors.*

36

C.
XXVIII.

1 2 ALSO the word of Jehovah came unto me, saying: Son of man, say unto the prince of Tyre,

Thus saith the Lord Jehovah: Because thine heart is lifted up, and thou hast said, "I *am* a god, I sit *in* the seat of God, "in the heart of the seas;" whereas thou *art* a man, and not God, though thou set thine heart as the heart of God: 3 lo, thou art wiser than Daniel, *there is* no secret *which* can be 4 hidden from thee: by thy wisdom and by thine understanding thou hast gotten thee substance, and hast gotten gold and silver 5 in thy treasures: by the greatness of thy wisdom, *and* by thy merchandise, thou hast multiplied thy wealth, and thine heart 6 is lifted up because of thy wealth: therefore thus saith the Lord Jehovah: Because thou hast set thine heart as the heart of

—of thy substance] הוֹנִיךָ 2 MSS.

34. Now] V. 6. Ar. Chald. read עֵתָהּ.

—in the seas] בַּיָּם 6. Ar. Houbigant: who observes that בַּעֲמֻקֵּי follows.

—are fallen] After נָפְלִי 6. read שָׁטִיךְ כָּל,

πάντες οἱ κωπηλάται σου, as Cappellus observes.

"And all thy company in the midst of thee: all thy rowers are fallen."

36. —a terror] See c. xxvi. 21.

C.
XXVIII.

2. —the prince of Tyre] Ithobal. See on c. xxvi. 7.

—in the seat of God] "Inaccessible by mortals." Secker.

3. —wiser than Daniel] In thy own conceit. That the wisdom of Daniel might be famous at this time, see on c. xiv. 14; and on c. xxvi. 1.

—*which* can be hidden] There is no obtruse matter which men can hide from thee. This form of expression is rightly understood by the authors of the Vulgate version and of

the Chaldee paraphrase. Omne secretum non est absconditum a te. Et omne secretum [arcanum, mysterium] non abscondetur a te. In like manner V. and Ch. render מַלְאֲכָיו, v. 16. See also c. xxx. 4. וְלִקְחוּ, et ablata fuerit. Vulg. So Luke xii. 48. ὃ παρίθλο πολὺ, περισσύτερον αἰτήσουσι αὐτόν. See also Luke vi. 38.

5. —*and* by thy merchandise] Five MSS. and the ancients read with the *vau*. The Hebrew is well represented in V. In multitude—multiplicasti.

6. —Because] Resumed from v. 2.

- 7 of God, therefore, lo, I *will* bring upon thee strangers, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and shall defile thy brightness.
- 8 They shall bring thee down to the pit, and thou shalt die * H. *by the*
- 9 * the death of the slain, in the heart of the seas. † Wilt thou *deaths.*
indeed say, “I *am* a god,” before them that kill thee? whereas † H. *Saying wilt*
thou *art* a man, and not God, in the hand of them that slay *thou say.*
- 10 thee. Thou shalt die the † death of the uncircumcised by † H. *deaths.*
the hand of strangers: for I have spoken *it*, saith the Lord
Jehovah.

- 11 THE WORD of Jehovah came also unto me, saying;
12 Son of man, || take up a lamentation for the king of Tyre, and || Or, *utter.*
say § concerning him, § Or, *unto.*

Thus saith the Lord Jehovah:

- Thou *art like* a signet of * curious engraving;
Thou *art* full of wisdom, and perfect in beauty. *H. *of similitude,*
or, *form, or, fi-*
- 13 Thou hast been in Eden, the garden of God. *gure.*
Every precious stone *bath been* thy covering;
The ruby, the topaz, and the diamond,
The beryl, the onyx, and the jasper,
The sapphire, the emerald, and the carbuncle:

• And

7. —their swords] After this word *ó*. Ar. add עֵלֶיךָ. And they shall draw their swords [against thee, and] against the beauty of thy wisdom.

8. —and thou shalt die] Read וּמָת, with the *Dagesch forte* in the last letter.

—in the heart of the seas] Notwithstanding the proud, and seemingly impregnable, situation of thy city. See c. xxvii. 27, 32.

9. —before them that kill thee] הַרְגֵיךָ plurally, 22 MSS. 3 edd. *ó*. Ar. Syr. V.

—them that slay thee] מְחַלְלֵיךָ MSS. V. Syr.

10. —of the uncircumcised] Contemptiflimum: Houb. from the Arab. عَرَل amotus fuit. But Dathius agrees with Schnurrer that the Jews might proudly call other nations *the uncircumcised*, as the Greeks gave them the contemptuous name of *barbarians*. See 1 Sam. xvii. 36.

12. —a signet of curious engraving] See Jer. xxii. 24. Hagg. ii. 23. Houbigant observes that all the ancients read תְּבִיטָה *similitudinis*: hoc est, effigiem habens in sculpturâ suâ. This is also the reading of 8 MSS. and of 3 originally. Dathius renders, Tu es annulus bene figuratus.

13. —in Eden] Thou hast enjoyed every delight. Houbigant proposes כְּעֵדֶן, as *Eden*; and 1 MS. reads thus; but, as it seems, by accident.

—thy covering] In the canopy of thy throne. Or, thy garments have been adorned with them.

—The ruby &c.] Observe, with Cappellus and Menochius, that *ó*. enumerate twelve precious stones. See Exod. xxviii. 17—20. Rev. xxi. 19, 20. The Greek version also adds, “and silver and gold.”

And of gold was the workmanship of thy tabrets, and of thy pipes, because of thee :

* H. created. In the day when thou wast * born they were prepared.

14 I made thee as the anointed covering Cherub ;
Thou wast upon the holy mountain of God ;

† H. walk to and fro. Thou didst † remain amidst the stones of fire.

15 Thou wast perfect in thy ways from the day when thou wast

† H. created. † born,

Until iniquity was found in thee.

|| Or, the midst of 16 Through the multitude of thy merchandise || they have filled
thee is filled. the midst of thee with violence ;

And

—And of gold] Six MSS. 2 edd. and V. read *זהב*. The tabrets and pipes might be bound with gold.

Tibia non, ut nunc, orichalco vincta. Hor. But *ô*. Syr. read *מלאות* *thou hast filled* ; and perhaps *תופך*, *תופיך*, *תפיך*, or *תפך*, (see MSS.) *תוכך*, or *תכך*, *the midst of thee* i. e. of thy treasures : see *ô*. v. 16 : and they seem to understand *נקבך*, or *נקבך* as 2 MSS. read, in the sense of *antrum*, *excavatio*, “caverns serving for repositories ;” the root in Sam. Ar. signifying *fodere*. V. reads *יפיך*, *decoris tui*.

—because of thee] Mr. Lowth. Or, in the city subject to thee. See *v*. 18. *בך* is not expressed V. Syr. and may denote that the foregoing word is differently read, *בך*—*ונקבך* ; two MSS. as I have observed, omitting *י*.

—In the day &c.] Ed. Complut. *ô*. Ar. Syr. read *מיום*. The sense is the same, whether we interpret, From, or, In, the day of thy nativity.

14. I made thee] *נתתיך* *ô*. Ar. Houbigant. *Caph final*, a similar letter to *vau*, precedes. *נת* is transitive.

—the anointed covering Cherub] The particle of similitude *כ*, *as*, *like*, is understood. The two Cherubim of beaten gold were part of the ark, and therefore anointed. Exod. xxv. 18, 21. xxx. 26. One MS. reads *ממשך*, which answers to *extensus*, in Vulg. and which Grotius thought to be Jerom's reading. See Exod. xxv. 20. The two Cherubim covered, *סככים*, the mercy seat with their wings.

In this lamentation, wisdom¹ beauty magnificence splendour and perfection are attributed to the king of Tyre. He likewise bore an exalted and sacred office. On these accounts he is compared to one of the angelic orders. Proculdubio vox illa, Cherub, potentiam & magnitudinem illam indicat, qua rex ille vicinos, immo & semetipsum, superavit, ex quo Deus illum ad fedem regiam evexisset. Spencer. p. 844.

—Thou wast &c.] The image of the Cherub is pursued. “Such was thy eminent distinction, that thou wast, as it were, placed in “the temple of God on his holy mountain. “Thou wast, as it were, conversant among “the twelve precious stones on breast plate of “the high priest, which shone like fire.” See Mr. Lowth. Whenever God, who dwelt between the Cherubim, was approached, the high priest wore his breast plate. Exod. xxviii. 30. 1 Sam. xxviii. 6. The allegory is bold, after Ezekiel's manner.

“Thinking himself more than a mortal, is expressed by being, as Adam was, in paradise ; and, as the Cherubim were, in a place not to be approached.” Secker.

15. —was found &c.] F. *נמצאה*. Until degeneracy of manners was found in thee, and the people had filled up the measure of their iniquity.

16. —they have filled] Three MSS. two of which are among the most ancient, read *מלאן*. Houbigant conjectures *מלא* *plenum est*. Syr. *ô*. Ar. read very well *מלאות*, *thou hast filled*.

- And thou hast sinned, therefore I will cast thee as profane out of the mountain of God;
 And I will destroy thee, O covering Cherub, from amidst the stones of fire.
- 17 Thine heart was lifted up because of thy beauty:
 Thou hast corrupted thy wisdom by reason of thy brightness:
 I will cast thee to the ground;
 I will lay thee before kings, that they may see *their desire* on thee.
- 18 Through the multitude of thine iniquities, by the unrighteousness of thy traffick,
 Thou hast profaned thy sanctuaries:
 Therefore will I bring forth a fire from the midst of thee,
 * which shall devour thee; * H. *it*.
 And I will bring thee to ashes upon the earth,
 Before the eyes of all that look upon thee.
- 19 All that know thee among the † people shall be astonished at † H. *peoples*.
 thee:
 Thou ‡ shalt become a terror; and thou shalt not be any more † H. *art become terrors*.
 for ever.
- 20 THE WORD of Jehovah came also unto me, saying:
 21 Son of man, set thy face against Sidon, and prophesy against
 22 her, and say:
 Thus saith the Lord Jehovah: Lo, I *am* against thee, O Sidon;
 and I will be glorified in the midst of thee.
 And they shall know that I *am* Jehovah, when I execute
 23 judgements in her, and am sanctified in her. And I will send
 upon

17. —that they may see &c.] לראות 1 MS. "Forte לראות." Secker. For the phrase, see Obad. 12, 13. Pl. liv. 8. lix. 11. cxviii. 7.

18. —thy sanctuaries] Or, thy sanctuary. See MSS. edd. "The lxx read חללתי in the first person, which agrees with ונחצית." Mr. Dimock.

—from the midst of thee] See v. 16. From the midst of that city over which thou rulest. *Thee*, in the following line, seems to include both the city and its king.

19. —Thou shalt become &c.] Repeated

from c. xxvii. 36. MS. Copt. adds at the end of this v. "Ego Dominus, ego dixi."

21. —Sidon] The mother-city of Tyre. See Justin l. xviii. c. iii.

22. —And they shall know] "And thou shalt know," וידעת, ó. here, and ó. MS. A. v. 23.

—judgements in her] בך, *in thee*, ó. Ar. Chald. 3 MSS. and a fourth now.

—sanctified in her] בך, *in thee*, ó. Ar. 1 MS. originally, and a second now.

upon her pestilence, and blood in her streets. And the wounded shall fall in the midst of her, by the sword *which shall be* upon her from every side: and they shall know that I *am* Jehovah.

24 And there shall be no more unto the house of Israel a pricking brier, or a grieving thorn, of all *that are* round about them that despised them: and they shall know that I *am* [the Lord] Jehovah.

* H. peoples. 25 Thus saith the Lord Jehovah: When I assemble the house of Israel from the * people among whom they are scattered; *then* will I be sanctified through them in the sight of the nations, and they shall dwell in their land which I gave to my

26 servant, *even* to Jacob; they shall even dwell therein securely, and shall build houses and plant vineyards and dwell securely, when I have executed judgements upon all that despised them round about: and they shall know that I *am* Jehovah their God.

C. XXIX.

1 IN THE tenth year, in the tenth *month*, on the twelfth *day* of the month, the word of Jehovah came unto me, saying;

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him and against † all Egypt: Speak and say: Thus

23. —upon her] בך, upon thee, 6. MS. Al. It is wanting in one MS.

—in her streets] In thy streets, 6. Ar. 1 MS.

—shall fall] ונפל one MS. ascribed to the beginning of the twelfth century, 3 originally, V. 6. Ar. Syr. ונפל החיל, 1 MS.

—in the midst of her] Of thee, 6. Ar.

—upon her] Upon thee, 6. Ar.

24. —grieving] מכאיב, MSS. 3 edd.

—of all] Nebuchadnezzar subdued all the ancient enemies of the Jews.

—that I *am* [the Lord] Jehovah.] אני, the Lord, is omitted in 9 MSS. 6. MS. Var. But 6. MS. Al. read as at the end of v. 26, Jehovah their God.

25. —among whom] For 2 MSS. and some edd. read שם.

—even to Jacob] So Chald. The other ancients and 1 MS. read יעקב, Jacob. Or, rather, the ancient translators render thus; as does the author of the English version.

C. XXIX.

1. —tenth year] The twelfth year: 6. MS. Vat. and "א" in Montf. Hex. Dathius justly remarks that this and the three following chapters are joined together, because they treat of the same subject; though they consist of prophecies uttered at very different periods of time.

—tenth month] Eleventh month: 6. MS. Al. MS. Copt. twelfth month: Arab. MS. Pachom.

—twelfth day] First day: 6. The period assigned in the present text is during the siege of Jerusalem; and, agreeably to v. 6, 7, may be immediately after Pharaoh's retreat, foretold by Jeremiah, c. xxxvii. 7.

2. —Egypt] Ruinam Tyri excepit Ægyptus. Historia utraque obscura est, ac præter prophetas a nemine tradita. Clades Ægypto illata in

- Thus saith the Lord Jehovah: Lo, I *am* against thee, Pharaoh king of Egypt; the great † dragon that lieth in the midst of † Or, *crocodile*. his rivers, that saith, “My || river *is* mine own, and I have || Or, *rivers are* made *it for* myself:” and I will put hooks in thy jaws, and I —made them— will make the fish of thy rivers cleave to thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall cleave to thy scales. And I will leave thee *in* the desert, *even* thee and all the fish of thy rivers: thou shalt fall on the § open field, thou shalt not be gathered together § H. *the face of* nor *the field*.

in sacris literis pleno ore denunciatur; ut mirum sit apud exteros tantum esse de ea silentium. Marham. p. 541.

Sacerdotes illi Ægyptii, qui Herodoto sciscitanti de rebus Ægyptiacis respondebant, ea quæ ad laudem gentis faciebant tantum docuerunt, cætera quæ ad illorum ignaviam, servitutem, & tributa quæ Chaldæis pendebant, tacuerunt. Atqui ex Berofo & Jeremia constat illos reges Ægyptios precario regnasse, & Babylonijis vectigales fuisse. Scalig. in Fragm. p. 11.

Eusebius Psammi dat annos 12, Vaphri 30, id est, undecim plures quam iis impertitus est Herodotus. Hiatus iste, five annorum undecim *ἀνάξια*, cum calamitatibus Ægypto a Nabuchodonoso illatis convenienter se habet. Marham. 543.

3. —the great dragon] דִּתְנִין 17 MSS. The crocodile is alluded to. “Among the ancients it was a symbol of Egypt; and appears so on Roman coins.” Michaelis. Milton has this sublime passage in view:

Thus with ten wounds
The river-dragon tam’d at length submits.

Par. lost. xii. 190. See Addison. Spect. n. 369. D’Herbelot cites an eastern poet, who, celebrating the prowess of a most valiant Persian prince, said, He was dreadful as a lion in the field, and not less terrible in the water than a crocodile. Harmer. ii. 529. See c. xxxii. 2: where both these comparisons are used.

—rivers] The Nile had seven mouths. Rivers also emptied themselves into it, and channels were cut from it.

—have made *it for* myself] That עשיתי may be equivalent to עשיתי לי, see on Zech. vii. 5. This vaunting language agrees with what Herodotus relates of Pharaoh-Hophra, (see Jer. xlv. 30) or Apries. “This is said “to have been the persuasion of Apries, that “no God was able to deprive him of his “kingdom.” L. ii. §. 169. p. 186. Ed. Wefs. See Grotius.

4. —hooks] חוּרִים MSS. edd. Houbigant. See on c. xxxviii. 4. This refers to the conquest of Egypt by Nebuchadnezzar: see Jer. xliii. 10. xlv. 30: and also to the defeat of Apries by the Cyreneans, and by Amasis. Herod. ii. §. 161.

—the fish] Pharaoh’s subjects, or auxiliaries.

—and all the fish] וְכָל הַדָּגִים is wanting in four MSS. וְכָל is sometimes used before the nominative case. Or, we may point thus: “And all the fish of thy rivers: they shall cleave to thy scales.”

5. —thee *in* the desert] In siccum solum. Dathius. Or, we may here have an allusion to the heavy loss which Apries and his Egyptian army sustained in the expedition against the Cyreneans; towards whom they must have marched over the desert. Herod. ii. §. 161. Apries himself did not fall in battle; but was taken prisoner by Amasis, and strangled by the Egyptians. Herodotus, ii. §. 169. Jer. xlv. 30.

—thou shalt fall] תִּכָּלֵל MSS. edd. Houb. A king is said to be defeated, or victorious, when his armies are so. See Mr. Lowth.

nor assembled : to the beasts of the field, and to the fowls of the heavens, I have given thee for food. And all the inhabitants of Egypt shall know that I *am* Jehovah ; because they have been a staff of reed to the house of Israel : when they took hold of thee with *their* hand, thou wast crushed, and didst tear all their shoulder ; when they leaned on thee, thou wast broken, and didst strain all their loins.

Therefore thus saith the Lord Jehovah : Lo, I *will* bring a sword upon thee, and will cut off from thee man and beast : and the land of Egypt shall be * desolate and waste ; and they shall know that I *am* Jehovah. Because thou hast said, " The river *is* mine, and I have made *it*," therefore, lo, I *am* against thee and against thy river ; and I will give up the land of Egypt to † desolation ‡ by the sword and *to* wastenefs, from Migdol to Syene, even to the border of || Ethiopia. *There* shall not pass through it the foot of man, and the foot of beast shall not pass through it ; neither shall it be inhabited forty years.

12. And

* H. for desolation and wastenefs.

† H. desolations.

‡ Or, *to*.

|| H. Chus.

—nor assembled] To the dead, in the sepulchres allotted for them. קָבֵץ signifies *to bury*, Hof. ix. 6. Jer. viii. 2.

6. —they have been a staff of reed] The image is taken from 2 Kings xviii. 21. Isai. xxxvi. 6. Dathius observes that *ó*. Syr. V. render *thou wast*, והיית, or היותך : but that perhaps they had translated thus to make the connection with the following verse more easy. היותכם, *ye were*, 1 MS.

7. —with *their* hand] בכח, *with the hand*, MSS. edd. בכפם, *with their hand* *ó*. Houb.

—and didst strain] והמערת, a transposition found in Pol. syn. and Tayl. conc. and approved of by Houbigant, who renders *luxasti, vacillare fecisti. Diffolvisti*. V. "Omnino legendum והמערת. Patet res ex pf. lxix. 23." Secker.

9. —and I have made *it*] עשיתני, as *v*. 3, 1 MS. another originally, and a third now. I greatly prefer this reading.

10. —by the sword] וחרב, *and to the sword* : *ó*. Ar. The word is omitted in Syr. as if it were a different reading of the preceding word.

—and *to* wastenefs] ושממה *ó*. Ar. Chald. and ἄλλος; in Montf. Hex.

—from Migdol &c.] So c. xxx. 6, we should render "from Migdol to Syene," as Mr. Lowth, and Prideaux, ann. 573, observe. The ה in סנה may be local. Migdol, or Magdolus, is mentioned Exod. xiv. 2. Numb. xxxiii. 7. Jer. xliv. 1. xlv. 14 : and from the passage in Exodus it appears to be situated towards the north of Egypt. Antoninus places it at the entrance into Egypt, twelve miles from Pelusium. Boch. Phal. iv. xxvii. p. 277. It is well known that Syene was to the south of Egypt, under the tropic of Cancer, and bordering on African Ethiopia.

—even to] עד, *to*, 6 MSS. The preposition also signifies *juxta*. Nold. §. 14.

11. —forty years] After the total defeat of Apries by the Cyreneans, in which so many Egyptians fell that the whole nation was enraged against their king, a civil war with Amasis followed, a conquest of Egypt by Nebuchadnezzar, and another conquest of it by Cyrus. We learn from this passage during what period of years Egypt was desolated, and, in a manner, deserted.

- 12 And I will make the land of Egypt § waste, in the midst of § H. *a wasteness*.
lands *that are* wasted; and her cities, in the midst of cities that
are made desolate, shall be * waste forty years: and I will * H. *a wasteness*.
scatter the Egyptians through the nations, and will disperse
13 them through the lands. Yet thus saith the Lord Jehovah:
After the end of forty years, I will assemble the Egyptians
14 from among the † people whither they are scattered. And † H. *peoples*.
I will bring again the captivity of the Egyptians, and will
cause them to return *into* the land of Pathros, unto the land of
15 their origin; and they shall be there a low kingdom: it shall
be the lowest of the kingdoms, neither shall it exalt itself any
more above the nations: and I will diminish them, that they
16 rule not over the nations. And they shall no more ‡ be the ‡ H. *to the house*
confidence of the house of Israel, calling *their* iniquity to *of Israel a con-*
remembrance when they turn after them: but they shall know *fidence*.
that I *am* [the Lord] Jehovah.
- 17 NOW IT came to pass in the twenty-seventh year, in the
first *month*, on the first *day* of the month, that the word of
18 Jehovah came unto me, saying: Son of man, Nebuchadnezzar
king of Babylon caused his army to serve a great service against
Tyre:

12. —in the midst of lands *that are* wasted] By the extensive conquests of Nebuchadnezzar, and afterwards of Cyrus.

—shall be waste] תהייתה MSS. 2 edd. c. xxx. 7.

—scatter the Egyptians] Berosus informs us that Nebuchadnezzar carried many Egyptian captives to Babylon; and Megasthenes, that he transplanted others to Pontus. See Bp. Newton on the prophecies. 8vo. i. 362. 3d ed. 4^o. p. 198, 9.

13. —the end of forty years] Probably at the settlement of the kingdom by Cyrus.

14. —Pathros] Phaturites Nomos in Thebaide. Plin. Boch. Phal. iv. xxvii. p. 277. אל ארץ פתרוס, 2 MSS. and again ארץ אל for על ארץ, 3 MSS. 2 originally, and the 3 first edd.

—a low kingdom] In general, it shall be tributary and in subjection to strangers; to Nebuchadnezzar, to Cyrus, to Cambyfes, to

Artaxerxes Ochus, to the Macedonians, to the Romans, to the Mamalucs, and to the 'Turks. See Bishop Newton on the prophecies: Differt. xii.

16. And they shall no more be] So all the ancients; as if they read יקוי.

—calling *their* iniquity to remembrance] Causing God to remember, and to punish, the iniquity of his people.

—the Lord Jehovah] יהוה is wanting in 12 MSS. and in 6. MS. Vat.

17. —the twenty-seventh year] If the date be genuine, (and there is no variation in the ancient versions, or in MSS.) this is the last prophecy which Ezekiel uttered. Prideaux argues that the Phenician annals agree with this date. Anno 573. Nebuchadnezzar 32.

18. —Nebuchadnezzar] Ten MSS. and 6. Ar. V. Syr. read thus. So v. 19, 5 MSS. and 6. Ar. V. Syr.

- * H. *spoil*.
† H. *plunder*.
- 19 Tyre: every head *was* made bald, and every shoulder *was* peeled: yet neither he nor his army had wages from Tyre, for the service which he served against it. Therefore thus saith the Lord Jehovah: Lo, I *will* give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and * share her spoil, and † seize her plunder; and she shall be wages for his army. For his labour wherewith he served against it, I have given him the land of Egypt; because of that which they have done against me, saith the Lord Jehovah.
- 20
- 21 In that day I will cause the horn of the house of Israel to bud; and I will give thee an opening of *thy* mouth in the midst of them: and they shall know that I *am* Jehovah.

C. XXX.

- 1 THE WORD of Jehovah came also unto me, saying;
2 Son of man, prophecy, and say,
Thus saith the Lord Jehovah: Howl ye, alas for the day!
Because

—made bald] By the helmet, by disease, and by labour.

—peeled] Worn, galled, by bearing burthens.

—had wages] “We have read in the histories of the Assyrians, that, when the Tyrians were besieged, after they saw no hope of escaping, they went on board their ships, and fled to Carthage, or to some islands of the Ionian and Egean sea.” Hieron. on Isai. xxiii. 6. “When the Tyrians saw that the works for carrying on the siege were perfected, and the foundations of the walls were shaken by the battering of the rams, whatsoever precious things in gold silver clothes and various kinds of furniture the nobility had, they put them on board their ships, and carried them to the islands; so that, the city being taken, Nebuchadnezzar found nothing worthy of his labour.” Hieron. in loc. Bishop Newton on prophecy. Diff. xi.

20. —they have done against me] The

Egyptians. So Chald. See v. 3. But Houbigant renders as our English version: “*quia operam suam pro me posuerunt, cum urbem Tyrum, ex meis consiliis delendam, deleverunt.* עָשָׂהוּ pertinet ad חַיִּיל.” *Pro eo quod laboraverit mihi: עָשָׂהוּ.* Vulg.

21. —the horn] The enlargement of Jehoiachin may be referred to. See 2 Kings xxv. 27. Jer. lii. 31. Daniel, and Shadrach Meshach and Abednego, were also advanced to authority. Dan. ii. 48, 49. iii. 30. These marks of favour bestowed on the Jews were preludes to their general restoration. Whatever event is foretold, Ezekiel lived to be animated by it in the execution of his prophetic office.

—of the house] לְכֹל בֵּית. 6.

—an opening of *thy* mouth] See c. xxiv. 27. The accomplishment of Ezekiel's prophecies would give him authority. Ezekiel might also take occasion to observe how Jeremiah's predictions were fulfilled: Jer. xliii. 10. xlii. 17.

C. XXX.

1. —came also unto me] Probably at the time mentioned c. xxix. 17.

2. —alas for the day!] הֵן is repeated in

6. Ar. Vulg. “alas, alas, for [or, because of] the day!”

- 3 Because the day is near, *it is near*: the day of Jehovah shall be
 4 a day of † clouds, it shall be the time of the nations. And † H. *a cloud*.
 the sword shall come upon Egypt; and great pain shall be in
 Ethiopia, when the slain shall fall in Egypt; and || they shall || Or, *her multi-*
 take away her multitude, and her foundations shall be destroyed. *tude shall be taken*
 5 Ethiopia, and Phut, and Lud, and all Arabia, and Chub, and *away*.
 § the men of every country *that is* * in league; shall fall with § H. *the sons*.
 them by the sword. * H. *of league*.
- 6 Thus saith Jehovah: They that uphold Egypt shall fall, and
 the pride of her strength shall come down: from Migdol to
 Syene shall they fall in her by the sword, saith the Lord Jehovah.
 7 And they shall be wasted in the midst of lands *that are* wasted;
 and her cities shall be in the midst of cities that are made
 8 desolate. And they shall know that I *am* Jehovah, when I shall
 set a fire in Egypt, and all her helpers shall be * destroyed. * H. *broken*.
 9 In that day messengers shall go forth from me in ships, to make
 Ethiopia

—*it is near*] Syr. reads קרוב without י; and *ó*. omit יקרוב, as if יקרוב were a different reading of קרוב. כי קרוב. “Because the day of Jehovah is near: it shall be a day of clouds, and the time of the nations.”

3.—*the time*] The appointed time of the nations, whom Nebuchadnezzar was to destroy.

4.—*and they shall take away*] See on c. xxviii. 3.

5.—*and all Arabia*] So Symmachus.

—*and Chub*] In Mareotis, an Egyptian province, according to Ptolemy. Grot. “The ancient geographers have a mercantile town *Kube* on the Indian sea, under the 8th degree of north latitude.” Michaelis. Throughout the scriptures mention of this people does not occur elsewhere. Καὶ Αἰθίοψ, καὶ Αἰθίοπις, καὶ πάντα ἡ Ἀφρῆα. Some copies of *ó*. *éd*. Sixt. Quint. But *Chub* is not represented in any copy.

—*country*] ארץ is omitted in *ó*. Ar. “And all Arabia, and Chub, and those that are in league.” Hebr. “the sons of the league.” But *ó*. Ar. “of my league:” which may be a periphrasis for the Jews who took refuge in Egypt after the murder of Gedaliah. Jer. xli. 17.

Omnis eo terrore Ægyptus, et Indi, Omnis Arabs, omnes verterunt terga Sabæi.

Æn. viii. 705.

Mr. Dimock conjectures, וכל בני ארץ: Secker reads ומבני, on the authority of *ó*. MS. Al. and Ar.

6.—*Jehovah*] 1°. Nine MSS. V. Syr. add ארני. See v. 2, 10, 13. It is observable that *ó*. Ar. omit “Thus saith Jehovah:” and the construction is clear without them. But see a like construction v. 10, 13.

7.—*and her cities*] ועריה Arab. as c. xxix. 12. The Arabic also reads ונשמה, *et vastabitur*.

9.—*from me*] Omitted in *ó*. Ar. and, I think rightly. If we retain the original word, the sense given by expositors is, “as if sent by me;” the army of Nebuchadnezzar, raised up by me against Egypt, occasioning this message.

—*in ships*] Up the Nile, to Ethiopia; it being a more secure way of communicating intelligence in a time of general commotion. But *ó*. σιμύδης, and Symm. ἰσὶν ἰστί: reading, according to Cappellus, מציי festini; according to Houbigant, רצי currentes.

- c Ethiopia afraid that dwelt securely; and great pain shall come upon them in the day of Egypt; for, lo, it cometh.
 10 Thus faith the Lord Jehovah: I will make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon.
 11 He, and his people with him, the terrible of the nations, shall be brought to make the land desolate: and they shall draw their
 12 swords against Egypt, and shall fill the land *with* slain. And I will make the rivers * dry, and I will sell the country into the hand of evil *men*; and I will lay waste the country, and † all that is therein, by the hand of strangers: I Jehovah have spoken it.
 13 Thus faith the Lord Jehovah: I will destroy the idols, and will cause the images to cease, out of Noph; and there shall be ‡ no more a prince || of the land of Egypt: and I will cause
 14 fear in the land of Egypt. And I will lay waste Pathros, and will set a fire in Zoan, and will execute judgements in No.
 15 I will also pour my fury upon Sin, the strength of Egypt; and
 16 I will cut off the multitude of No. And I will set a fire in Egypt; Sin shall be greatly pained, and No shall be broken up, and Noph § shall be straitened in the day-time. The young men
- * H. *dryness*.
 † H. *the fulness thereof*.
 ‡ Or, *no longer*.
 || Or, *from*.
 § H. *shall have straiteners of the day-time*.

—that dwelt securely] Syr. and Chald. read יושבת בטוח. V. reads את בטוח כוש, *Æthiopia confidentiam*; or, read את כוש בטוחה, *Æthiopian confidentem*. τὴν πεποιθῆσαν. Aq.

—in the day] ביום, 39 MSS. 1 ed. V. ó. Ar. Syr.

—it cometh] והבירה, *the event*: or, וחלחלה; *great pain*.

10. —multitude of Egypt] It was a very populous country.

12. —dry] The fertility of Egypt depended on the rise of the Nile.

—evil *men*] The haughty and cruel Babylonians. See c. vii. 24.

13. —Noph] Memphis; now Cairo, which is called at this day Menoph. See on Hof. ix. 6.

—no more a prince] This may refer to the future government of Egypt by foreigners; or to the general destruction of Egyptian princes by Nebuchadnezzar and Amasis. “Josephus against Apion, l. ii. §. 11, faith, All men know

ὅτι Περσῶν, καὶ, μὴ ἐκείνης, ἡγεμύνον τῆς Ἀσίας Μανδόνου, Ἀνγύπτιοι μὲν ἰδόλεις, ἀνδραπόδων ἔδον διαφθορῆς.” Secker. Cambyfes destroyed the idols of Egypt. But ó. read גרולים and אדירים, *great men and nobles*, for *idols and images*.

14. —Zoan] Or Tanis.

—No] Diolpolis, or Thebes. Boch. See on Nah. iii. 8.

15. —Sin] Pelusium, a strong city on the frontiers of Egypt. Bochart. Syene: ó. v. 16: and Michaelis.

16. —broken up] See c. xxvi. 10. 2 Kings xxv. 4.

—shall be straitened in the day-time] That is, besieged. Fortified cities are always shut by night: when they are shut by day, it is a time of danger. Et *quoad* Noph, *angustantes erunt interdiu*. See the *status constructus* in this prophet, c. xxi. 12. xxxii. 15. Et in Memphis angustiae quotidianæ. V. Et Memphim circundabunt inimici quotidie. Chald.

πολύτοι

men of On and of Phi-befeth shall fall by the sword, and the
 18 women shall go into captivity. At Tahapanes also the day
 shall be darkened; when I break there the yokes of Egypt,
 and the pride of her strength shall cease in her: *as for* her,
 a cloud shall cover her, and her daughters shall go into capti-
 19 vity. Thus will I execute judgements on Egypt; and they
 shall know that I *am* Jehovah.

20 NOW IT came to pass in the eleventh year, in the first
month, on the seventh *day* of the month, *that* the word of
 Jehovah came unto me, saying:

21 Son of man, I have broken the arm of Pharaoh king of
 Egypt. And, lo, it shall not be bound up, to apply medicines;
 a bandage shall not be put about it, to strengthen it for
 22 holding the sword. Concerning this matter thus saith the
 Lord Jehovah: Lo, I *am* against Pharaoh king of Egypt, and
 I will break his arm, *even* the strong and the stretched out *arm*;
 23 and I will cause the sword to fall out of his hand. And I will
 scatter

ῥολεῖται ἀνθημεῖται. "Αλλος in Montfaucon. For
 יומם, ונוק צרי יומם, ὁ. read מים et defluent
 aquæ. See c. vii. 17. Syr. reads, for צרי,
 תדי למפלה, erit in ruinam: and begins the
 following verse with כמים: Sicut aquæ erunt
 juvenes &c. Houbigant proposes לצברים:
 "et Noph in acervos."

17. —On] Heliopolis. Gen. xli. 45. On
 was the Egyptian name of the sun.

—Phi-befeth] Or Bubastum.

—and the women] ונקשים ὁ. MS. Vat.
 Ar. ed. Ald. probably written "הנ."

18. —Tahapanes] Daphnæ Pelusiacæ. The
 word should be written uniformly in our trans-
 lation.

—the yokes] ממת the staff: 2 MSS. Syr.
 See Ifai. xiv. 5. ממות, ὁ. "The yokes
 imposed by the Egyptians." See c. xxxiv. 27.

—*as for* her] והיא 1 MS. and ὁ. "and *as*
for her."

20. —on the seventh *day* of the month]
 באחד, 3 MSS. "on the first *day*:" and so
 MS. Copt.

21. —I have broken] I have determined to
 break, by Nebuchadnezzar. See v. 24. So Jer.
 xlviii. 20, 21, 25. 1. 2. Ifai. xxi. 9, a future
 event is spoken of as past. Mr. Lowth.

—the arm] See the same image, Jer. xlviii.
 25. "The horn of Moab is cut off; and his
 arm is broken, saith Jehovah."

—be bound up] See Ifai. i. 6. c. xxxiv. 4.

—shall not be put] לא שום Syr. Houbi-
 gant.

—to strengthen it] The word before this,
 לחבשה, *to bind it*, is omitted in 1 MS. and by
 ὁ. and greatly weakens the sentence.

22. —arm] So V. But the other ancients
 and MSS. read plurally.

—the stretched out] Thus ὁ. reading הלוחה,
 or הנמויה. Aq. renders ἰσχυρὸν, and
 Theod. μέγαν. The present corrupt text is ren-
 dered by Houbigant, "brachium fanum ut et
 vulneratum," and by Dathius, "dextrum et
 finistrum."

- scatter the Egyptians among the nations, and I will disperse them among the countries. And I will strengthen the arms of the king of Babylon, and will put my sword in his hand. But I will break the arms of Pharaoh, and he shall groan before him *with* the groanings † of a deadly wounded man.
- † Or, of one that is slain.
- I will even strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down. And they shall know that I *am* Jehovah, when I shall put my sword into the hand of the king of Babylon, and shall stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations, and will disperse them among the countries; and they shall know that I *am* Jehovah.

C.
XXXI.

- NOW IT came to pass in the eleventh year, in the third month, on the first day of the month, *that* the word of Jehovah came unto me, saying: Son of man, say to Pharaoh king of Egypt, and to his multitude, Unto whom art thou like in thy greatness?
- Lo, the Assyrian *was as* a cedar in Lebanon,
* H. Beautiful of branch.
† H. lofty of stature.
* With beautiful branches, and *with* a shadowing shroud, and † of an high stature;
And his top was among thick boughs.

4. The

24. —before him] Two MSS. read לְפָנָי, before me. Mr. Dimock.

25. I will even strengthen] The *vau* may be merely converfive.

C.
XXXI.

3. —the Assyrian] Meibomius takes אֲשׁוּר to be a species of cedar. "Nec tamen facile possum concoquere Assyrium illum, qui nescio quomodo, valde certe incommode, ut mihi quidem videtur, huc se ingessit." Præl. Hebr. x. Secker observes, that this seems an admonitory comparison of Pharaoh to the late Assyrian empire, under the image of a cedar, applied v. 18 to Pharaoh. He adds that אֲשׁוּר, v. 2, 18, is much oftner *who* than *what*. The learned author of critical observations on books says: "This historic recital is expressly brought as an argumentative confirmation of the prophet's veracity in declaring that Egypt would soon after meet with like fate. This is particularly

indicated by v. 18; which serves as a moral to the preceding funeral panegyric over Assyria." ii. 186. "The destruction of the great kingdom of Assyria at Niniveh could not have happened sooner than about the beginning of Zedekiah's reign." Ib. 180.

—thick boughs] See c. xix. 11; where the sense of this word seems to be fixed by the parallel clause. But *ó*. give it the signification of עֲנַנִּים clouds: which Bishop Lowth approves of: præl. Hebr. x. The top, or *leader*, is well supposed to represent the king of Assyria; and the thick boughs, his subordinate Kings and Rulers.

- 4 The waters made him great, the deep set him up on high ;
It brought its streams about his plantation,
And sent forth its † little rivers
Unto all the trees of the field.
- 5 Therefore his height was exalted
Above all the trees of the field ;
And his boughs were multiplied, and his branches became long,
Because of many waters, when he shot forth.
- 6 In his boughs all the fowls of the heavens made their nest ;
And under his branches all the beasts of the field brought forth
their young :
And under his shadow dwelt an assembly of great nations.
- 7 Thus was he beautiful in his greatness, in the length of his
branches :
For his root was by many waters.
- 8 The cedars in the garden of God could not hide him ;
The fir-trees were not like his boughs,
And the plane-trees were not as his branches :
Not any tree in the garden of God
Was like unto him in his beauty.
- 9 I made him beautiful in the multitude of his branches ;
So that all the trees of Eden,
Which *were* in the garden of God, envied him.
- 10 Therefore thus saith the Lord Jehovah :
Because he was high in stature,

† Or, *channels*,
or, *rivulets*.

And

4. —the deep] The subterraneous waters. Houb.

—It brought] Read הוליכה, as *ó*. render *ἔλαυνε*, and שלחה follows : or הלוך, *eundo* : “going with its streams.”

—his plantation] Read מטעו ; as צמרתו *v.* 3, and קמחו, *v.* 5.

—little rivers] An allusion to the small artificial channels through which water was usually distributed in eastern gardens. See Bishop Lowth on *Isai.* i. 20.

5. —was exalted] גבהה MSS. 1 ed.

—when he shot forth] Houbigant considers שלח as a verb neuter. *עלם ומועדא ד' ע' י' "אגג", in Montfaucon.*

6. —an assembly] קהל, *cœtus*, *V. Houb. c. xxxii. 3.*

8. —the fir-trees —the plane-trees] *In the garden of God* must be supplied.

—as his branches] כפארתי, here, and פארתי *i. e.* פארותיו *v.* 12, 13, MSS. and edd.

9. —So that &c.] The order of the clauses in the Hebrew is :

So that all the trees of Eden envied him,
Which *were* in the garden of God.

10. —he was high] גבה *V. Syr. Houb. Dathius.*

—in stature] בקומתו *Syr. Houb.* “in his stature.”

- And fet his top among the thick boughs,
 And his heart was lifted up in his height ;
 11 Therefore I delivered him into the hand of a mighty one of the
 nations,
 * H. in dealing *That* * dealt hardly with him ; I drave him out for his
 dealt. wickedness.
 12 And strangers, the terrible of the nations, cut him down, and
 left him :
 Upon the mountains, and in all the vallies, his branches fell ;
 And his boughs were broken by all the streams of the land ;
 And all the people of the earth went down from his shadow,
 and left him.
 13 Upon his ruin dwelt all the fowls of the heavens ;
 And upon his branches were all the beasts of the field :
 † H. of the wa- 14 To the end that none of all the trees † by the waters
 ters. Exalt themselves for their stature,
 Neither fet their top
 Among the thick boughs ;
 Neither the oaks stand up in their height,

Nor

—his heart was lifted up] This allegory is boldly pursued ; though here, and v. 11, 14, 15, 16, 17, 18, its imagery is not supported with the scrupulous accuracy of polished writers. Est quidem genus parabolæ, cui unice proposita est rei subjectæ exornatio ; qualis est insignis illa apud Ezekielem Cedrus Libani ; qua nulla est, si ipsam imaginem spectemus, aptior aut venustior ; si lineamenta et colores, nulla elegantior, nulla ornatior ; in qua tamen Vates [v. 11, 14, 15, 16, 17,] propria quædam admisit mediis translatis permixta ; an quod hujus Parabolæ ratio ita ferat, an ex ipsius fervido ingenio, styli accuratioris leges minus interdum attendente, vix ausim statuere. Præl. Hebr.

11. —a mighty one] מְאִיִּם MSS. edd. Either, a mighty king of the nations, or, a mighty nation.

—*That* dealt hardly with him] Exacted severe punishment of him. See עָשָׂה c. xx. 44. xxii. 14. and observe the force of the future, v. 13. If we render *shall deal*, the sense may be ; Who shall punish his former arrogance

and cruelty by dealing severely with him in his vanquished state.

—for his wickedness] בְּרָשָׁעוֹ, according to his wickedness. V. Syr. MSS. edd.

12. —cut him down] Virgil has a like comparison with respect to the fall of Troy. Ac veluti fummis antiquam in montibus ornum Quum ferro accisam crebrisque bipennibus instant

Eruere agricolæ certatim ; illa usque minatur, Et tremefacta comam concusso vertice nutat ; Vulneribus donec paulatim evicta supremum Congemuit, traxitque jugis avulsa ruinam.

Æn. ii. 626.

13. Upon his ruin &c.] Even the fallen trunk and broken branches of this stately tree afforded shelter to birds and beasts.

—And upon] וְעַל 3 MSS.

14. To the end that] The supposed measure is : Ut non eleventur propter altitudinem suam Omnes arbores aquarum.

—Neither the oaks] I read מְאִיִּם, or מְאִיִּם.

- * Nor any *trees* that drink water :
 For all of them are delivered to death,
 Unto the lower parts of the earth
 In the midst of the sons of mortal man,
 Unto them that go down to the pit.
- 15 Thus saith the Lord Jehovah:
 In the day when he went down to the grave,
 I caused the deep to mourn, I covered *it*, for him;
 And I restrained the floods thereof, and the great waters were
 stayed;
- And I † clothed Lebanon with black for him,
 And all the trees of the field fainted for him.
- 16 At the sound of his ruin I made the nations to shake,
 When I brought him down to the grave
 With them that go down to the pit:
 And all the trees of Eden,
 The choice and ‡ best of Lebanon,
Even all that drank water,
 Were comforted in the lower parts of the earth.
- 17 They also went down with him to the grave,
 To them that were slain by the sword;
 And his seed, *and* those that abode under his shadow,
 Were destroyed in the midst of the nations.
- 18 Unto whom art thou like in strength,

* H. *All that drink.*

† H. *I caused Lebanon to be black.*

‡ H. *good.*

In

—that drink water] A poetical periphrasis for *trees*; as *master of the wing*, for *birds*.

—the lower parts] תחתיות 4 MSS. as c. xxvi. 20. xxxii. 18. “*terram profunditatum.*”

15. I caused the deep to mourn &c.] Houbigant omits כסיתי with *ó*. If we render “I caused the deep to mourn, I covered *it*, for him,” the sense is, I caused it to cover itself in token of grief. Clarius. Grotius. 2 Sam. xv. 30. or, I covered it with a mourning vest. Isai. l. 3. c. xxxii. 7.

—fainted] *ó* עלפו. Syr. Houbigant, and perhaps one MS. The literal rendering of the present text may be, “And *as for* all the trees of the field, *there was* fainting for him.”

16. —Were comforted] Because he became as one of them. Isai. xiv. 10.

—lower parts] תחתיות, 1 MS.

17. —And his seed] See *ó*. Syr.

—were destroyed] *ó*. supply ἀπώλιν, and Chald. אתברו *were broken*. The Greek word suggests נשמרו, or אברו: but the former is preferable, because it approaches nearer to נשברו, the reading of Chald. See also c. xxxii. 12. Houbigant reads וגועו *et perierunt*, for וועו.

—that abode] ישבי, *ó*. Houb. See on c. xxx. 16.

18. —in strength] Read בכח i. e. בכוח. Nobilius notat in quibusdam libris haberi ista, *ó* נשברו, *ó* נשברו, *ó* נשברו, *ó* נשברו. Cappellus. In quibusdam libris hæc sequuntur, *ó* נשברו, *ó* נשברו, *ó* נשברו. Not. in ed. Sixti Quinti.

In glory, and in greatness, among the trees of Eden ?
 Thou shalt be brought down with the trees of Eden
 To the lower parts of the earth ;
 Thou shalt lie down in the midst of the uncircumcised,
 With *them that are slain* by the sword.

This *is* Pharaoh, and all his multitude,
 Saith the Lord Jehovah.

C.
 XXXII.

- 1 IT CAME to pass also in the twelfth year, in the twelfth month, on the first day of the month, *that* the word of Jehovah
 * Or, *utter*. 2 came unto me, saying: Son of man, * take up a lamentation for Pharaoh king of Egypt, and say unto him ;
 Thou art like a lion among the nations :
 † Or, *a crocodile*. And thou *art* as a † dragon in the seas,
 And breakest forth in thy rivers,

And

—among the trees of Eden] “Forte לעצי, ut his verbis fiat responsio.” Secker.

—lower parts] תחתיות, 1 MS.

—uncircumcised] See on c. xxviii. 10. “Nations that admitted circumcision held the uncircumcised in the utmost contempt. The Egyptians, at least the priests and learned

among them, were circumcised ; but now they shall lie among the uncircumcised.” Michaelis.

—his multitude] הַמִּצִּי, 10 MSS. In this verse the latter part of v. 2 is resumed ; and the allegory under which the Assyrian is represented is applied to Pharaoh.

C.

XXXII. “To the preceding funeral panegyric over Assyria, the fate of which was past, Ezekiel prophetically subjoins a similar panegyric over Egypt, though its fate was still future ; making plainly here a happy variation only in the oratorical figure of πρὸ ὁμμάτων ποιῶν. For by that figure past events are brought down, and represented as now present before our eyes ; whereas on the contrary by this prophetic figure future events are anticipated, and represented as already past.” Obs. on books. ii. 188.

1. —in the twelfth year] So Chald. 6. MS. V. Ar. But MS. Al. ἑνδεκάτω, polyg. Lond. ed. Bretinger marg. ; and δεκάτω, ed. Sixt. Quint. and Ald. and οἱ λοιποὶ in Monf. Hex. In the *eleventh* year is also the reading of Syr. and of 9 MSS. and 4 originally : and Houbigant prefers it, that v. 17 may contain a posterior date to what occurs here.

—in the twelfth month] Tenth. 6. MS. V. but ed. Breit. and Ald. δωδεκάτω.

2. —a lion] Houbigant reads כַּפִּיר. The verb is used with כ, ל, and אֶל ; and I do not elsewhere find it without one of the prepositions.

—among the nations] בְּגוֹיִם Chald.

—a dragon] Compare c. xxix. 3, &c.

—And breakest forth] 6. Ar. Syr. read as the text now stands ; but derive the word from נָחַר *cornu petere*. Sed minus commode, says Cappellus, nisi quis velit metaphoram esse a tauris lascivientibus, qui huc illuc discurrentes cornua jactant & quasi ventilant. נָחַר *erumpere* may refer to the act of the crocodile when he bursts above the water to seize his prey. I find in Guffetius, Nec alienum est נָחַר, pf. xxii. 10, ab actu crocodilorum, dum caput exserunt ut respiratione se reficiant. In 1 MS. and 2 others originally, the reading is, וַתִּנְחַר, and *resteth*.

And troublest the waters with thy feet, and foulest thy rivers.

3 Thus saith the Lord Jehovah:

I will spread my net over thee

Amidst an assembly of many † people;

† H. peoples.

And they shall bring thee up in my drag:

4 And I will leave thee on the land,

I will cast thee upon the ‡ open field,

‡ H. the face of the field.

And I will cause all the fowls of the heavens to remain upon thee,

And I will satiate with thee the beasts of the whole earth.

5 And I will lay thy flesh upon the mountains,

And fill the vallies with thine height.

6 And I will water the earth with thy gore;

|| Thy blood shall be on the mountains;

|| H. Of thy blood.

And the streams shall be filled with thee.

7 And I will cover the heavens when I quench thee,

And I will § clothe the stars thereof with black;

§ H. cause the stars thereof to be black.

* I will cover the sun with a cloud,

* H. The sun, I will cover it with a cloud.

And the moon shall not give her light.

8 All the shining lights of the heavens I will clothe † with black

† H. clothe them.

‡ over thee,

And † Or, for.

—foulest thy rivers] ותרפס MSS. edd. *ó. Ar.*

3. —And they] The great company assembled at such a spectacle. But V. *ó. Ar.* ויאעלך, or והעליתך: and I will bring thee up.

4. —the beasts of the whole earth] כל חית 3 MSS. Syr. *all the beasts of the earth*: which answers to *all the fowls of the heavens* in the preceding line. We find in *ó. Ar.* and 1 MS. *all the beasts of all the earth*.

5. —with thine height] רמותיך MSS. 2 edd. *with thine heights*, i. e. *thy great height*. But R. Salamo Cappellus and Moerlius derive רמות from רמה project: *projectione tua*, seu, *cadavere tuo*: on which Guffetius observes, sed nullum aliud derivatum non significat fallaciam. רמתך, with *thy worms*: Syr. 1 MS. "Recte. Exod. xvi. 24. et in re simili, Isai. xiv. 11." Secker. רמתך, or רמיתך, with *thy blood*: *ó. Ar.* Dathius has recourse to the Arab. ريمه *reliuē*.

6. —with thy gore] צפה *fluor, sanies*, from צפ *fluere*. See Houbigant. *Inundatione tua*. Munsterus. *Cruore*. Tirinus.

—Thy blood] *There shall be of thy blood on the mountains*: i. e. part of thy blood shall be &c. But Houbigant and Dathius transpose thus:

And I will water the earth with thy blood;

Thy gore shall be on the mountains; &c.

7. —cover—clothe—with black] Compare this sublime passage with c. xxxi. 15.

8. All the shining lights] Perhaps we should read מאירי in Hiphil, agreeably to *ó. מאירי* *αὐτοὶ φαίνονται* [in Hiphil] φῶς: "all that cause light to shine." a periphrasis for *luminaries*. See on c. xxxi. 14. מאירי 2 MSS.

It is well known that the destruction of kingdoms is denoted by the strong figurative language used in this and the foregoing verse. See Bishop Lowth on Isai. xiii. 10.

- And will set darkness upon thy land,
Saith the Lord Jehovah.
- † H. *peoples.* 9 And I will grieve the heart of many † people,
When I bring thy captives among the nations,
Into countries which ye have not known.
- ‖ H. *peoples.* 10 Yea, because of thee I will astonish many ‖ people,
§ H. *afraid with* And their kings shall be § horribly afraid because of thee,
horrid fear. When I brandish my sword before them:
* H. *moments.* And they shall tremble * every moment, every one † for his
† Or, *for himself.* life in the day of thy fall.
- 11 For thus saith the Lord Jehovah:
The sword of the king of Babylon shall come upon thee:
12 By the swords of the mighty will I cause thy multitude to
fall:
They are the terrible of the nations, all of them;
And they shall spoil the pride of Egypt,
And all her multitude shall be destroyed.
- 13 I will also cause all her beasts to perish
From beside the great waters:
Neither shall the foot of man trouble them any more,
Nor shall the hoofs of beast trouble them.
- 14 Then will I make their waters clear,
And will cause their rivers to run as oil,
Saith the Lord Jehovah;
- † Or, *a desolation.* 15 When I shall make the land of Egypt † desolate,
‖ H. *desolate from* And the land shall be ‖ destitute of all that was therein;
the fulness there- When I shall smite all that dwell therein;
of. And they shall know that I *am* Jehovah.
- * H. *lament.* 16 This *is* the lamentation, which they shall * utter: the
daughters of the nations shall * utter it: for Egypt and for all
her multitude shall they * utter it, saith the Lord Jehovah.

17 IT

9. —thy captives] שבוֹתֶךָ is the reading of
6. and of Houbigant. If שבוֹרֶךָ can signify
contrafactos tubs, the text may stand.

—ye have not known] ידעת, or ידעתו,
V. 6. Syr. Chald. *noſti*, vel, *noſti eas*.

13. —From beside] Ita ut non futura sit
juxta. Nold. מעל §. 8. “So that they cease
to be beside.” There were large and fertile
meadows on the banks of the Nile.

—trouble them] The country shall be so
deserted, that the waters of the river shall not
be fouled by man or beast.

—any more] During the space of forty
years. C. xxix. 11.

14. Then will I &c.] On the contrary, the
Nile shall then be clear and smooth.

16. —which they shall utter] וקננוה 7 MS.

- 17 IT CAME to pass also in the twelfth year, [in the first month,] on the fifteenth *day* of the month, *that* the word of
- 18 Jehovah came unto me, saying; Son of man, wail for the multitude of Egypt, and cast them down, * *even* her, and the daughters of the famous nations, unto the lower parts of the earth, with them that go down to the pit: *saying*,
- 19 “Come down from † the pleasant waters, † H. *the waters of pleasantnesses.*
“And be thou laid with the uncircumcised.”
- 20 They shall fall in the midst of *them that are* slain by the sword.
She is delivered *to* the sword: draw her *to the pit*, and all her multitudes.
- 21 The ‡ strongest of the mighty men shall speak unto him † H. *strong.*
Out of the midst of the || pit, together with them that helped him: || Or, *grave.*
Who

17. —twelfth year] Eleventh year. Syr. 1 MS. and another ancient one in the margin: reading עשתי for שתי, which I prefer.

—in the first month] This is the addition of 6. Ar.

18. —and cast &c.] אָתָּה is found in MSS. and edd. and we may very well render with Houbigant, “And cast them down, [represent them as cast down,] thou and the daughters of the famous nations.” Jubetur propheta, ut ipse, cum filiabus gentium, plangat Ægyptum. Houb. See v. 16. “*Cast*. The prophets are said to do what they foretel. See c. xliii. 3. Jer. i. 10.” Secker.

—famous] אֲדִירִים, MSS. edd.

—with them] אֵל, unto, MSS.

—to the pit] Imitari nostrum carmen elegantissimum Jesaiae, c. xiv, quisque intelligit; sed id facit suo more, ita ut non minus ac in illo ingenii fertilitas, sermonis copia, et sententiarum variatio sit admiranda. Dathius. Eandem scenam cum eodem adjunctorum apparatu egregie instruxit Ezekiel;—insigni illius δεινότητι exemplo quæ hujus vatis propria merito habetur. Præl. Hebr. vii.

19. —the pleasant waters] Of the Nile. I suppose that נַעֲמֹת is the true reading. The version, which produces a beautiful sense and a good pause, may be seen in Syr.

Theod. and Houbigant. Mr. Dimock also proposes it.

20. —to the sword] So Chald.

—draw her] Drag her carcase to the sepulchre. But Chald. renders *ut consumat, perdat, excindat*; reading, for מִשְׁכֵּי, לִיהַשְׁמִיךְ, or some such word. Or, “She is delivered to the sword, (which is drawn) [*quem strinxerunt eum*] and all her multitude.” See מִשְׁכֵּי Cocc. lex.

—multitudes] הַמִּוֹנָה, *multitude*, 8 MSS. 4 originally.

21. The strongest] אֲדִירִי MSS. edd. and Houbigant.

—pit] The spacious sepulchre, full of receptacles hewn round about its sides, in which the dead were deposited. See v. 23. To this region of the dead *the land of the living* is opposed, v. 23 &c.

Ἐπεὶ δὲ τὸ Μεκρονείω, δῆκαι βασιλείων ἐν σπηλαίοις λατομήλαι περὶ τετταράκοντα, θαυμαστῶς κατισκινασμῆται, θίας ἄξιαν ἐν δὲ ταῖς θήκαις ἐπὶ τινων ὀβελίσκων ἀναγραφὰι δηλοῦσαι τὸν πλῆθος τῶν τοῖς βασιλείων, καὶ τὴν ἐπιγραφῆται, ὡς μέχρι Σκυθῶν. καὶ Βακτριῶν, καὶ Ἰνδῶν, καὶ τῆς νῦν Ἰωρίας διατείνασαν καὶ φέρων πλῆθος, καὶ στρατιᾶς περὶ ἑκατὸν μυριάδας. Strabo of Egyptian Thebes. L. xvii. p. 816. or 1171. See on v. 25.

—that helped him] Pharaoh's adversaries and auxiliaries shall address him.

R

This

Who are gone down, who lie, uncircumcised, slain by the sword.

22 There *is* Affyria, and all her company:

Her graves *are* round about her:

All of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit,

And her company is round about her grave:

All of them slain, fallen by the sword,

Who caused their terror in the land of the living.

24 There *is* Elam, and all her company

Round about her grave:

All of them slain, fallen by the sword;

Who are gone down uncircumcised into the lower parts of the earth;

Who caused their terror in the land of the living:

Yet have they borne their shame with them that go down to the pit;

† H. *put.* 25 They are † laid in the midst of the slain.

She

This difficult verse may be otherwise distributed:

The strongest of the mighty men shall speak unto him out of the midst of the pit:

They are gone down, they lie, together with them that helped him,

Uncircumcised, slain by the sword.

22. —her company] קהלם, *their company*, 1 MS. קהלן *his company*, 6. Houb. But the other countries mentioned, as Elam, Meshech and Tubal, and Edom, are used with feminine affixes. On the conquest of Affyria, see c. xxxi. 3.

—Her graves] קברתיה, 1 MS. סביבות, Syr. “round about her graves:” as v. 23, 24.

23. Whose graves] Read קברותיה, with 9 MSS. 3 edd.

—her grave] קבורתה, 10 MSS.

—their terror] חתיתם, 6. Ar. Houb. 1 MS. and the ם is erased in another MS.: a reading agreeable to v. 25, 26.

24. —Elam] Strabo places the Elymæi near the Persians and the Sufians; p. 524. marg. L. xi: and, p. 732. marg. L. xv, he

mentions them as bordering on Sufis and Sitacene. Pliny says, Sufianen ab Elymaide determinat amnis Eulæus. l. vi. c. xxvii. See Ezra iv. 9. Dan. viii. 2: on which latter text Bochart remarks, Elam aliquando latius sumitur, ita ut vicinas aliquot provincias ad Eulæum amnem includat. Phaleg. L. ii. c. ii. That Elam was subdued, see Jer. xxv. 25. xlix. 34—39. Dan. viii. 1, 2, where it appears to be a province under the king of Babylon. “The invasion of Elam (Persia) was apparently effected by the joint forces of Cyaxares and Nebuchadnezzar.” Obs. on books. ii. 180. “After the expulsion of the Scythians, Cyaxares reduced all the nations who had, at his defeat by the Scythians, revolted from him, among which probably Persia was one: and this happened before the capture of Nineveh, which is mentioned as the very latest event in his reign.” Ib. 192. Cyaxares is supposed to have died in the fourth year of Zedekiah.

25. —of the slain] The punctuation is suggested by Houbigant.

She hath her bed among all her multitude;
 Her graves *are* round about her;
 All of them uncircumcised, slain by the sword:
 Though they caused their terror in the land of the living,
 Yet have they borne their shame with them that go down to
 the pit;

They are † laid in the midst of the slain.

† H. put.

26 There *is* Meshech, Tubal, and all her multitude:

Her graves *are* round about her:

All of them uncircumcised, slain by the sword,

Though they caused their terror in the land of the living.

27 And these lie down with the mighty,

That are fallen of old time,

That are gone down to the pit with their weapons of war,

And have laid their swords under their heads;

And the punishment of their iniquity is upon them,

Though

—bed] Ita appellatur ἡ θάλασσα, cella quæ far-
 cophagum recipit. Præl. Hebr. vii.

—Her graves] קברותיה, 10 MSS. 3 edd.

—round about her] סביבותיה, Houbigant.

—they caused] נתנו 2 MSS. V. Syr. Ar.
 Houb.

—They are laid] נתנו. V. Syr. Houb.

26. —Meshech, Tubal] See on c. xxvii. 13.
 See also Jer. xxv. 26. The Scythians may be
 comprehended, who anciently governed Asia.
 “This is no other than the well known expul-
 sion of the Scythians from Media by Cyaxares;
 as Jackson has already rightly observed. i. 363.”
 Obf. on books. i. 192. “And Tubal.” ὁ.
 Syr. V. Ar.

—round about her] סביבותיה, Houb. But
 ὁ. Syr. read סביבות. There *is* Meshech, and
 Tubal, and all her multitude round about her
 graves.

—slain] “Forte legendum חללי, ut supra.
 Præcedit ח.” Secker.

27. And these] Houbigant proposes ואלה,
 and thinks that ואלה arose from ואלל written for
 ואלה. Dathius has the same criticism. ὁ. Ar.
 Syr. omit the negative particle; which Cap-
 pellus approves of. Two MSS. 1 ed. and

271 A, read אלל, and Syr. also omits the con-
 nexive particle.

The present reading is thus defended: “Hero-
 dotus informs us, l. i, that Cyaxares massacred
 the Scythians invaders by inviting them to an en-
 tertainment, and making them drunk; on which
 he slew them. Now to this the prophet seems to
 refer in these words.” Obf. on books. ii. 193.

—of old time] מעולם ὁ. Ar. Houb.
 Dathius. But the text, as it now stands, fur-
 nishes an apposite sense.

—their swords] —Ingenti mole sepulchrum
 Imponit, suaque arma viro. Æn. vi. 233.
 Mr. Lowth. See also Bishop Lowth on Isai.
 p. 90. Δόλμα καθαρμομένης ἀπὸ Ἀθηναίων, —καὶ τῶν θηκῶν
 ἀναιρεθιστῶν ὕσαι ἦσαν τῶν τιθεώτων ἐν τῇ γῇ, ὑπὲρ ἡμῶν Κᾶρες
 ἰφάρισαν, γινωσκόντες τῇ τε σκευῇ τῶν ὀπλῶν ξυμβαλλόμενοι, καὶ τῷ
 τρόπῳ ᾧ οὖν εἴτε δάπνησι. Thucyd. i. 8. referred to
 by Moerlius. See Isai. xiv. 18.

—iniquity] עונות MSS. perhaps from עונה,
 a substantive which does not occur elsewhere.
 I was pleased to find my own rendering con-
 firmed by Dathius, who thinks the sense equi-
 valent to the phrase “they have borne, or bear,
 their shame:” v. 24, 30. “Videtur עונות pro
 nomen reciprocum, *ille, ipse.*” Dathius.

- Though *they were* the terror of the mighty in the land of the living.
 28 And thou also shalt be broken in the midst of the uncircumcised,
 And shalt lie down with *them that are* slain by the sword.
 29 There *is* Edom, her kings, and all her rulers,
 * H. put. Who in their might are * laid with *them that are* slain by the
 sword;
 They lie down with the uncircumcised,
 With them that go down to the pit.
 30 There *are* the princes of the north,
 All of them, and all the Sidonians:
 Who are gone down with the slain
 In their terror, ashamed of their might;
 And lie down uncircumcised with *them that are* slain by the sword,
 And bear their shame with them that go down to the pit.
 31 Pharaoh shall see them,
 And shall be comforted over all his multitude slain by the sword;
Even Pharaoh, and all his host,
 Saith the Lord Jehovah.
 32 Though I caused his terror in the land of the living,
 Yet shall he be laid in the midst of the uncircumcised,
 With *them that are* slain by the sword,
Even Pharaoh and all his multitude;
 Saith the Lord Jehovah.

C. XXXIII.

29. —in their might] In the midst of their boasted might.

—With them that go down] את, 19 MSS. 6. Ar. It is generally supposed that Edom was subdued during the siege of Tyre.

30. —of the north] Probably the Syrian kings, who reigned at Damascus.

—Sidonians] צידוניים 1 MS. צידוניים 2 MSS. as if צדני had been written contractedly for the regular plural. “But 6. read נציבי קציני אשור, see 2 Chron. xvii. 2. or perhaps קציני אשור.” Secker. סרני, *satrapæ*, 1 MS. originally. See De Rossi. “The mention made of the Sidonians, and not of the Tyrians, persuades me that this prophecy was delivered during the siege of Tyre.” Mr. Desvoeux.

—In their might] So, “in their might,” 29. But Houbigant proposes, מחתיתם,

“Ashamed of their terror, *and* of their might.”

31. —comforted] See c. xxxi. 16.

—his multitude] חמוני, 4 MSS. 3 in the margin, 1 ed. Houb.

—slain by the sword] See this punctuation in V. Syr. But 6. MS. A. and Chald. point thus: Pharaoh shall see them, and shall be comforted over all his multitude; Pharaoh shall be slain by the sword, and all his host, saith the Lord Jehovah. Herodotus affirms that Apries, or Pharaoh-Hophra, was strangled: οὗ δὲ μὴν ἀποκτείνετο. L. ii. p. 154. marg. 186. ed. Wess. But the enemies of Apries may have used the sword against him, before he expired.

32. —his terror] 6. Ar. Syr. Dathius. But חתיתי 9 MSS. Keri, V. Houb. “For I have caused my terror &c. And he shall be laid &c.”

—his multitude] חמוני 8 MSS. 1 marg. 6. V.

C.

XXXIII.

1 THE WORD of Jehovah came also unto me, saying ;
 2 Son of man, speak unto the sons of thy people, and say unto them ;

* When I bring *the* sword upon a land, and the people of * H. *A land,*
 the land take a man out of their borders, and set him for their *when I bring a*
 3 watchman, and he seeth the sword coming on the land, and *sword upon it.*
 bloweth the trumpet, and warneth the people, and they hear ;
 4 whosoever heareth the sound of the trumpet, and taketh not
 warning, and the sword cometh and taketh him away, his
 5 blood shall be upon his own head : he heard the sound of the
 trumpet, and took not warning ; his blood shall be upon him :
 6 but he that taketh warning shall † save his life. But if the † H. *deliver his*
 watchman see the sword coming, and blow not the trumpet, *soul, or, himself.*
 and the people be not warned, and the sword come, and take
 away *any* person from among them ; he is taken away for his
 iniquity, but his blood will I require at the watchman's hand.

7 ‡ So thou, son of man, I have set thee a watchman unto ‡ Or, *And as for*
 the house of Israel : therefore hear the word from my mouth, *thee.*
 8 and warn them from me. When I say unto the wicked, || H. *dying thou*
 " O wicked *man*, || thou shalt surely die," and thou speakest *shalt die.*
 not

1. It is plain that Ezekiel uttered what is contained in this chapter to v. 20, before Jerusalem was taken by the Babylonians : but how long before is uncertain.

2. —out of their borders] The proper places to station watchmen.

" When the prophet had confirmed his predictions of evil both to the Jews and Heathens by exemplifications of the like predictions already fulfilled among the latter ; he proceeds to apply home the conclusion arising hence, by an expostulation and pathetic address to the hearts and consciences of the Jews.—But to what Jews is this addressed ? To the Jews who were already in captivity. In order then that this address might make the stronger impression on them, and produce its wished-for effect, he immediately subjoins an information, which here presents as having been just then received, of the actual capture and destruction of the city of Jerusalem, agreeably to his foregoing prophecies against it : the accomplish-

ment of which prediction against the Jews themselves, joined to his historic narrations before of the accomplishment of many others against the Heathens, both complete his arguments in favour of the credit and veracity of his predictions against Egypt or other nations, and also prove by a conspicuous example the truth of that maxim with which he had concluded his late address to the captive Jews, " That God will judge every one after his ways, both Jews and Heathens." Obs. on books. ii. 196, 7.

3. —and they hear] One MS. reads *ושומע*, *et audiens erit*. Both *ó.* and Chald. are capable of the punctuation here proposed.

5. —shall save] The verb in the original may be converted into the future by the distant *vau*.

6. —for his iniquity] The land was full of idolatry at the time when this was spoken.

8. When I say] *באמרי*, c. iii. 18. Compare v. 7, 8, 9, with c. iii. 17, 18, 19.

not to warn the wicked from his way; that wicked *man* shall die for his iniquity, but his blood will I require at thine hand.

- 9 Yet if thou warn the wicked of his way, that he turn from it, and he turn not from his way; he shall die for his iniquity, but thou hast delivered * thy soul.

* Or, *thyself*.

- 10 Thou also, son of man, say unto the house of Israel: Thus have ye † spoken, saying; Surely our transgressions and our sins *are* upon us, and we pine away for them: how then shall we live? Say unto them: *As* I live, saith the Lord Jehovah, ‡ I have no pleasure in the death of the wicked; but in that the wicked turn from his way, and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

† H. *said*.

‡ H. *if I have* 11 *pleasure*.

- 12 Thou also, son of man, say unto the sons of thy people: The righteousness of the righteous shall not deliver him in the day of his transgression: and *as for* the wickedness of the wicked, he shall not fall thereby in the day when he turneth from his wickedness: neither shall the righteous be able to live in the day of his sin. When I say unto the righteous, || “He shall surely live;” and he trusteth in his righteousness, and doeth iniquity; all his righteousnesses shall not be remembered, but for his iniquity which he hath committed, *even* for it shall he die. Again, when I say unto the wicked, * “Thou shalt surely die;” and he turneth from his sin, and doeth judgement and justice, *and* the wicked returneth the pledge, giveth that again which he had taken by violence, walketh in the statutes of life so as not to commit iniquity; he

|| H. *Living he* 13 *shall live*.

* H. *Dying thou* 14 *shalt die*.

10. —we pine away] We experience their bitter consequences in famine and disease, and in the invasions and insults of the Babylonians.

—shall we live?] How can such assurances be true, as were given us c. xviii. 17, 19, 22, 27, 28, 32?

11. Compare c. xviii. 23, 32.

—his way] 6. MS. A. and Ar. supply רשע, “from his wicked way.”

—for why &c.] This line occurs c. xviii. 31.

12. —to live in the day] בן is omitted 6. MS. Al. and ed. Ald. and in Syr. Hou-

bigant thinks it beyond a doubt that the true reading is, וצדקת הצדיק, as at the beginning of the verse, and in opposition to ורשעת הרשע. “And *as for* the righteousness of the righteous, he shall not be able to live thereby” &c.

—of his sin] See 6. MS. Al.

13. —all his righteousnesses] צדקותיו 4 MSS. 3 edd.

—be remembered] תזכרנה MSS. edd. See c. xviii. 24.

15. *and* the wicked] רשע is wanting in 2 MSS. 6. Ar. Syr. but it seems to be repeated with elegance.

- 16 † he shall surely live, he shall not die: all his sins which he † H. *living he*
hath ‡ committed shall not be remembered unto him; he ‡ *shall live.*
hath done judgement and justice, || he shall surely live. † H. *sinned.*
17 Yet the sons of thy people say, "The way of the Lord is not || H. *living he*
18 equal." But *as for* them, their way is not equal. When the ‡ *shall live.*
righteous *man* turneth from his righteousness, and committed
19 iniquity, he shall die § because of it. And when the wicked § H. *for them.*
turneth from his wickedness, and doeth judgement and justice,
20 he shall live because of them. Yet ye say, "The way of the
Lord is not equal." I will judge you every one according to
his ways, O house of Israel.

- 21 NOW IT came to pass in the twelfth year of our captivity,
in the tenth *month*, on the fifth *day* of the month, *that* one
22 who had escaped out of Jerusalem came unto me, saying,
The city is smitten. And the hand of Jehovah had been upon
me in the evening before he that had escaped came; and he
had opened my mouth until he came unto me in the morning;
* and my mouth was opened, and I was no longer dumb. * Or, *he even*
23 And the word of Jehovah had come unto me, saying; *opened my mouth.*
24 Son of man, they that inhabit those waste places in the land
of Israel † speak, saying;

† H. *say.*
Abraham

—he shall surely live] היה for הוה MSS.
Houb. so again, v. 16.

16. —his sins] חטאתיו, i. e. חטאותיו, MSS. edd.

17. —the Lord] Here, and v. 20, some MSS. have יהוה; as c. xviii. 25, 29.

18. —because of it] כי Houb. *αὐτῆς* sc. *ἀνομίας*.
ó. MS. Al. See also Syr. Arab. But V. ó.
MS. V. and Chald. render plurally. But see
on c. xviii. 26. Dathius observes, "numerus
sæpe sensum, non verba, respicit."

20. —I will judge] Compare c. xviii. 30.
At the end of this v. ó. MS. Al. Ar. and MS.
Copt. add, "faith the Lord."

21. —twelfth year] Eleventh year: Syr.
and 8 MSS. reading עשתי for שתי. which, says
Dathius, Doederlein approves of: and it seems
preferable. In ó. ed. Ald. and Sixti Quinti,
we find *the tenth year*, a plain mistake; as the
Babylonish army entered Jerusalem in the
eleventh year of Zedekiah, in the fourth month,

on the ninth day of the month. 2 Kings xxv. 3, 4.

—in the tenth *month*] Twelfth month: ó.
MS. V. Al. but *the tenth*, ed. Ald.

If we read *the eleventh year*, near six months
will pass between the taking of Jerusalem and
the communication of that event to Ezekiel.
As the Hebrew text now stands, the interval
must be one year, five months, and twenty-six
days.

22. —and my mouth was opened] Chald.
furnishes a very good reading; יאפתח, and I
opened. See c. xxiv. 25, 26, 27. If c. xxxii.
17, we read *the twelfth year, the first month*,
and *the fifteenth day of the month*, the interval
between the revelation recorded v. 24 and the
immediately preceding one is eight months and
twenty days.

24. This seems to be the word spoken by
Ezekiel before the messenger came.

—waste places] The country and the city
had been now laid waste by the Babylonians.

Abraham was one, and he inherited the land: but we *are* many; unto us is the land given for an inheritance.

25 Therefore say unto them, Thus saith the Lord Jehovah: Ye eat with the blood, and lift up your eyes to your idols, and
26 shed blood: and shall ye possess the land? Ye stand with your swords, ye commit abomination, and ye defile every one his
27 neighbour's wife: and shall ye possess the land? Thus shalt thou say unto them: Thus saith the Lord Jehovah: *As* I live, surely they that are in the waste places shall fall by the sword; and him that is † in the open field I will ‡ give to the beasts || to be devoured; and they that are in the strong holds, and in
28 the caves, shall die of the pestilence. And I will make the land a desolation and an astonishment, and the pride of its strength shall cease: and the mountains of Israel shall be made
29 desolate, that none shall pass over. Then shall they know that I *am* Jehovah, when I make the land a desolation and an astonishment, because of all their abominations which they have committed.

30 And *as for* thee, O son of man, the sons of thy people speak concerning thee near the walls, and in the doors of the houses, and speak one to another, *even* every man to his § neighbour, saying; Come, I pray you, and hear what *is* the word that goeth forth from Jehovah. And my people come unto thee,
31 * according to the manner in which the people come, and sit before

† H. on the face of the field.

‡ H. I will give him.

|| H. to devour him.

§ H. brother.

* H. according to the coming of the people.

—unto us] Who are many; and preferable in the sight of God to Abraham, a single individual. They thought that they should remain unmolested in the land, when the Babylonians had left them in it; not expecting to suffer those severe calamities which ensued in consequence of Gedaliah's murder. Jer. xli.

25. —with the blood] Contrary to the law: Deut. xii. 16.

—your eyes] עיניכם, the ancients, MSS. edd.

26. —with your swords] Ready to commit acts of violence on every one that passes. But Houb. reads על רחבכם, in your street, openly practising idolatry. חכרכם, contra socium vestrum, i. e. populares vestros impugnatis. Doederlein apud Dathium.

27. —unto them] אליהם, MSS. edd.

—I will give] The verb is converted by the distant *vau*.

—caves] In the mountains; which caves were the usual places of refuge in times of danger.

30. —near the walls &c.] “Dr. Pococke informs us that the Copties spend their holy-days—sitting under their walls in the winter. The better sort of houses in the east have porches, or gateways, according to Dr. Shaw, with benches on each side, where the master of the family receives visits.” Harmer i. 22.

—one to another] אחד, 1 MS. Houb.

31. —the people come] Syr. omits במבוא, and 6. MS. Al. read עמי, whence arises this version: “And my people come unto thee, and my people sit before thee.”

- before thee, and hear thy words, but do them not: for they make mockings with their mouths, and their heart goeth after
 32 gain. And, lo, thou art unto them as a song * *that is sung to* * H. of musical
 musical instruments, of one that hath a pleasant voice, and instruments.
 that can play well on an instrument: and they hear thy words,
 33 but they do them not. And when this cometh to pass, (lo, it shall come to pass,) then shall they know that a prophet hath been among them.

C.
 XXXIV. 1 2 THE WORD of Jehovah came also unto me, saying; Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them;

O ye shepherds, thus saith the Lord Jehovah: Woe unto the shepherds of Israel that feed themselves! Should not the shepherds

—mockings] Chald. suggests לעניים, *jefts*, marg. Engl. verf. In ó. Ar. Syr. המה עשים is omitted, and כזב, or כזבים, suggested as the true reading. "For a lie is [or, lies are] in their mouth." See on c. viii. 17.

—and—after] ויאחרי ó. Ar. Syr. V. 8 MSS.

32. They were struck with his eloquence, without regarding his exhortations and admo-

nitions. "Μη γὰρ ἄλλως αὐτὰ ἀντιγινώσκεις ἢ ὡς ὑδαρία; Arr. Epiñt. L. iii. c. 23. p. 478. ed. Upton. Vid. et Aul. Gell. l. v. c. i. neque illic philosophum loqui, fed tibicinem canere." Secker.

33. —this cometh to pass] Sc. הדבר, this matter, this event; the destruction of Jerusalem.

—lo, it shall come to pass] See a like parenthesis proposed, c. xxxii. 20.

C.
 XXXIV. 1. —came also unto me] "It is probable that this prophecy immediately followed the preceding. At or before the arrival of the news that Jerusalem was conquered, the prophet was to speak of the tyranny and carelessness of the governors, and to promise the return of the people." Michaelis. "Ezekiel still continues his prophetic cares and foresight toward those who survived the desolation of Jerusalem, both those who continued in Jerusalem and also the captives elsewhere. Of the former some false hopes seem to have been formed by the captive Jews, that this remnant would be still able to preserve the existence of the Jewish state in Palestine. c. xxxiii. 24." Obf. on books. ii. 199. "The negligence of the governors being pointed out as a cause of the incredulity of the people, the transition here is natural, and the connexion close between this prophecy and the foregoing one; as also between the begin-

ning of this prophecy and its conclusion. For, considering that in part the people suffered for the faults of their shepherds, mercy now urged the prophet to declare from God that he would judge between them—save the flock, and—set up one shepherd over them, who should feed them, even his servant David. Ib. 201, 2.

2. —shepherds] "The king, his counsellors, and the heads of the people." Michaelis.

O ye shepherds] Houbigant reads הרעים; which is confirmed by Syr. and v. 9. Vulg. and ó. MS. Vat. omit אליהם. The English version may stand. The rendering "and say unto them, *even* unto the shepherds," would require אל רעים, according to Houbigant.

—shepherds of Israel that feed themselves] The beauty of the original may be expressed in Latin or Greek, though not in English: pastoribus qui pascunt semetipsos: τοῖς ποιμαίνουσιν ἑαυτοὺς.

- * H. *the fat*.
 † H. *the broken*.
 ‡ H. *the driven away*.
 || H. *the lost*.
- 3 shepherds feed the flock? Ye eat the milk, and ye clothe you with the wool, and ye slay * *that which is fat*: but ye feed not the flock. The weak ye have not strengthened, and the sick ye have not healed, and † *that which was broken* ye have not bound up, and ‡ *that which was driven away* ye have not brought again, and || *that which was lost* ye have not sought: but with force have ye ruled over them, and with rigour.
- 5 And they were scattered, because *there was* no shepherd: and they became meat to all the beasts of the field, [and to the fowls of the heavens,] when they were scattered. My flock wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the land; and none did search or seek *after them*.
- 7 Therefore, ye shepherds, hear the word of Jehovah:
 8 As I live, saith the Lord Jehovah, surely because my flock became a prey, and my flock became meat to all the beasts of the field, forasmuch as there was no shepherd, neither did my shepherds search after my flock, but the shepherds fed themselves, and fed not my flock; therefore, O ye shepherds, hear the word of Jehovah:
- 10 Thus saith the Lord Jehovah: Behold, I *am* against the shepherds; and I will require my flock at their hand, and will cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, and they shall not be meat for them.

11 For

—the flock] The original word includes goats, throughout this chapter. See v. 17.

3. —and ye slay] So V. *ó*. Syr. 3 MSS. 1 of the year 1106; 1 originally, and 1 now. In the four verbs the future is *frequentative*.

4. The weak] הנחלת in the singular number, 1 MS. V. *ó*. Syr.

5. —no shepherd] None, in effect: none deserving of the name.

—and to the fowls &c.] The words וְלַעוֹף הַשָּׁמַיִם are added by *ó*. MS. A. and Arab. But they are wanting, v. 8.

—when they were scattered] The original word is omitted by *ó*. Ar. Syr. Haubigant joins it to the following verse, Illæ disperfæ

sunt, errantque &c. The two Hebrew verbs are of different genders, as they now stand. But the alteration to וַשְׁמַר in v. 6 would be slight; and is favoured by *ó*. Ar. Syr.

6. —upon all the face] “Upon the face of all” 3 MSS. Arab. *ó*. ed. Ald. and in the Antwerp polyglot. In *ó*. MS. A. the reading is, παντι προσώπῳ πάσης.

10. —require] The original word is translated *search after*, v. 6. The beauty of the reference is lost in the translation.

—shall not be] תִּהְיֶינָה MSS. “This must surely have been said before Zedekiah was taken: and so must v. 2. Some would translate, *I have required*. But what needed they then

- 11 For thus saith the Lord Jehovah: Behold, I, *even* I, will
 12 search after my flock, and will diligently seek them: * as a shep- * H. *according*
 herd diligently seeketh his flock, in the day when he is among *to the diligent*
 his flock *that are* spread abroad; so will I diligently seek my *seeking.*
 flock, and will deliver them out of all the places where they
 have been scattered in the day † of clouds and of thick dark- † H. *of a cloud.*
 13 nefs. And I will bring them out from the ‡ people, and gather ‡ H. *peoples.*
 them from the countries; and will bring them to their own
 land, and feed them upon the mountains of Israel, by the
 14 streams, and in all the dwelling-places of the land. I will feed
 them in a good pasture, and upon || the high mountains of || H. *the moun-*
 Israel shall their fold be: there shall they lie down in a good *tains of the*
 fold; and *in* a fat pasture shall they feed, upon the mountains *height.*
 15 of Israel. I will feed my flock, and I will cause them to lie
 16 down, saith the Lord Jehovah. I will seek *that which was* lost,
 and will bring again *that which was* driven away, and will bind
 up *that which was* broken, and will strengthen the sick; and
 will § keep the fat and the strong, *and* will feed * them with
 discretion. § Or, *preserve,*
 or, *give heed to.*
 * H. *it.*
 17 And *as for* you, O my flock, thus saith the Lord Jehovah:
 Behold, I *will* judge between cattle and cattle, *even* the rams
 and

then to be called upon, as v. 7, 9, for what they knew already, and have a woe pronounced, as v. 2, that was already executed: unless it be to be executed in another world?" Secker.

If the prophecy in this chapter is connected with that in the foregoing, the time of its delivery is ascertained c. xxxiii. 22: and the woes denounced, and admonitions given, may be extended to the time of the captivity, and to the calamities which befel some of the ruling Jews in Egypt after the murder of Gedaliah. Jer. xlii. 1, 18. &c. If the conquest of Jerusalem, and the taking of Zedekiah, are referred to, the time when Ezekiel delivered the prophecy contained in this chapter cannot be fixed with precision.

11. —diligently seek] The Hebrew word signifies, *to seek early, to seek in the morning.*

12. —in the day of clouds] See this clause

Joel ii. 2. Zeph. i. 15. That darkness is used for calamity, see on Amos v. 20.

Two MSS. 1 originally, and 1 ed. read מתן in this verse.

13. —and will bring them] והביאתים MSS.

14. —and *in* a fat pasture] ובמרעה and in a fat pasture. 4 MSS. מרעה in a fat pasture. 1 MS.

16. —will keep] אשמר, or אשמור, 6. Ar. Syr. V. Houb. Dathius. The bad shepherd "flew that which was fat:" v. 3: on the contrary, the good shepherd is here represented as preserving it, and as *feeding it with discretion*: which last clause establishes the reading here proposed.

17. —between cattle and cattle] Between the weaker part of my sheep and goats, and the stronger part, even the rams and he-goats that use violence towards them. See v. 20. Glassius rightly observes that *rams and he-goats* are put in apposition with לשון, *and cattle.*

- 18 and the he-goats. *Seemeth it* a small thing unto you *that* ye eat up the good pasture; but that ye tread down with your feet the remainder of your pastures? and that ye drink * the clear waters; but that ye foul with your feet what remaineth?
- * H. *the clearness, or, depth, of the waters.*
- 19 and that my flock eat what ye have trodden with your feet, and drink what ye have fouled with your feet?
- 20 Therefore thus saith the Lord Jehovah unto them: Behold, † I, *even* I, will judge between the fat cattle † and the lean cattle.
- † H. *and between.*
- 21 Because ye thrust with *your* side and with *your* shoulder, and push all the weak with your horns, till ye scatter them abroad; therefore will I save my flock, and they shall no more
- 22 be a prey; and I will judge between cattle and cattle. And I will raise up one shepherd over them, and he shall feed them, *even* my servant David: he shall feed them, and he shall be
- 23 their shepherd. And I Jehovah will be their God, and my servant David a prince among them: I Jehovah have spoken *it*.
- 24 And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land: and they shall dwell
- 25 safely in the desert, and shall sleep in the woods. And I will make them, and the places round about my hill, a blessing;
- 26 and I will cause the shower to come down in its season, there shall be ‡ plentiful showers. And the trees of the field shall
- ‡ H. *showers of blessing.*
- 27 yield their fruit, and the earth shall yield her increase; and they shall be secure in their land, and shall know that I *am* Jehovah, when I shall break the bands of their yoke, and shall deliver them from the hand of those that served themselves of
- 28 them. And they shall be no more a prey to the nations, neither shall the beasts of the land devour them; but they shall dwell securely,

18. —unto you] See מכם thus used Numb. xvi. 9. Isai. vii. 13. כי is understood before תרעו.

—clear waters] See ó. Arab. Vulg.

20. —unto them] So Chald. But אליכם unto you V. 2 MSS. 1 ed. In 2 MSS. the word is omitted: ó. MS. Vat. and Syr. read only יהוה אלתי, or יהוה אלהים: and ó. MS. A. ed. Ald. and Arab. read אלהים אלתי יהוה.

23. —my servant David] This prophecy may refer to Zerubbabel, to Christ, and to a future descendent of David who shall reign

over the Jews after their restoration. See on Hof. iii. 5. להם is read for להן in 21 MSS. and אותם seems the true reading for אתהן.

25. —with them] With David: ó. Ar.

26. —and the places round about] סביבות is the reading of 6 MSS. and 3 originally, V. ó. Syr. Chald. “And I will make them round about my hill a blessing.”

—plentiful showers] See on Joel ii. 14.

27. —shall yield their fruit] Hebr. *give*. So, *אֵתְּנוּ פְּרִיָּתָם*, Matth. xiii. 8.

—served themselves] Exacted service.

- 29 securely, and none shall make them afraid. And I will raise up
 for them || a peaceful plantation, and they shall be no more || *H. a plantation*
 consumed by famine in the land, neither bear the reproach of *of peace.*
 30 the heathen any more. Thus shall they know that I, Jehovah
 their God, *am* with them, and *that* they, *even* the house of
 31 Israel, *are* my people, faith the Lord Jehovah. For ye my flock,
 § the flock of my pasture, *are* men, and I *am* Jehovah your God, § *H. ye the flock.*
 faith the Lord Jehovah.

C.

- XXXV. 1 MOREOVER THE word of Jehovah came unto me, saying;
 2 Son of man, set thy face against mount Seir, and prophesy
 3 against it, and say unto it,
 Thus faith the Lord Jehovah: Behold, I *am* against thee,
 O mount Seir, and I will stretch out mine hand against thee, and
 4 will make thee a desolation and an astonishment. Thy cities
 I will * lay waste, and thou shalt be † desolate; and thou shalt † *H. make a waste.*
 5 know that I *am* Jehovah. Because thou hast borne ‡ the old ‡ *H. a desolation.*
 hatred, ‡ *H. the hatred*
 of old time.

29. —a peaceful plantation] Houbigant and Dathius render *מטע* plantarium, i. e. locus ubi plantatur. For *לשם* these critics read *שלם*, with *ó. Ar. Syr.* and observe that not renown but security, prosperity, and consequent exemption from famine, are insisted on.

—consumed by famine] Gathered into the sepulchre among their deceased ancestors, in consequence of famine.

30. Thus shall they know] Four MSS. one originally, one now, and three edd. read *וידעו הגוים* “Thus shall the nations know:” which is a very good reading.

—*am* with them] *אתם* is wanting in 3 MSS. and in *ó. Ar. Syr.* “that I *am* Jehovah their God, and that they” &c.

31. For ye] *ואתם*, 1 MS. and 1 originally.

—*are* men] *אדם* is omitted in *ó. Ar.* and some may approve of this omission. “For ye *are* my flock, ye *are* the flock of my pasture, and I” &c. But Cappellus refers to c. xxxvi. 38; and Dathius remarks that the prophet thus explains how the foregoing allegory is to be understood.

—and I *am* Jehovah] For *ואני*, and I, see 1 MS. *ó. Ar. Syr. V. יהוה*, *Jehovah*, is supplied in 11 MSS. a reading supported by all the ancients, except Chald. Suppose that transcribers wrote “*ואני*”; and the preceding *י* in *אני* accounts for the omission of the following “*י*.”

C.

- XXXV. “The prophet goes on to shew that the same reason, which will operate in favour of the Jews, will not operate in favour of the Heathen; especially not in favour of the Jews relations the Edomites: for they shewed no mercy and therefore deserved to receive none; and because they had a perpetual hatred, were to be made a perpetual desolation.” Obf. on books. ii. 202.
3. —I *am* against thee] Three MSS. read *עליך*.
5. —the old hatred] See c. xxv. 15. The ancient hatred of Esau towards Jacob is referred to.

|| Or, *poured out*.

hatred, and hast || shed *the blood of* the sons of Israel by the sword, in the time of their calamity, in the time of the punishment of iniquity, *even in the end thereof*; therefore, *as I live*, saith the Lord Jehovah, surely in blood will I deal with thee, and blood shall pursue thee: since thou hast not hated blood, therefore blood shall pursue thee. Thus will I make mount Seir a desolation and an astonishment, and will cut off from it him that passeth out and him that returneth. And I will fill thy mountains with thy slain: *as for* thine hills, and thy vallies, and all thy streams, they that are slain by the sword shall fall therein. I will make thee * perpetual desolations, and thy cities shall not be inhabited: and ye shall know that I *am* Jehovah. Because thou hast said, "These two nations and "these two countries shall be mine, and we will possess it;" whereas Jehovah was there; therefore, *as I live*, saith the Lord Jehovah, I will do according to thine anger, and according to thine envy, which thou hast used from thine hatred against them; and I will make myself known among them, when I shall judge thee. And thou shalt know that I, Jehovah, have

* H. *desolations of eternity*.

—and hast shed &c.] See the phrase, pf. lxiii. 11. Jer. xviii. 21. In these places many of the ancients render the verb *to deliver up*; perhaps deriving it from גָּזַר *to gather together*. The root may be, גָּרַר *to cut asunder*. גָּרַר, in Hiphil, may be understood of *spilling*, or *pouring out, like water*. עַל יְדֵי חֶרֶב may mean *with the edge of the sword*; but the phrase often denotes *the means, or instrument*.

6. —in blood will I deal with thee] I find that Cappellus concurs in this interpretation: "agam tecum in sanguine."

—blood shall pursue thee] "Thy blood-guiltiness shall pursue thee: thou shalt be punished for it." Michaelis. They that slay with the sword. Chald.

—hast not hated] Hast shed blood so largely. See Mr. Lowth.

7. —and an astonishment] Houbigant conjectured וְהִשְׁתַּחֲוִיָּה; and 11 MSS. confirm this conjecture: which was also the reading of 5 MSS. originally.

—him that passeth out and him that re-

turneth] Every one. See on Mal. ii. 12.

8. —thy mountains—thy slain] 6. MS. A. and ed. Ald. and Arab. read חָלִילֶיךָ and חָרִיךְ. But Chald. reads the affix י, *his*, throughout the verse.

9. —be inhabited] So the ancients, Houbigant, and Dathius. תִּשְׁכְּנֶנָּה 4 MSS. תִּשְׁכְּנֶנָּה many MSS.

—and ye shall know] וְיָדַעְתָּ, *and thou shalt know*, 6. Ar. Syr.

10. —two nations] Israel and Judah.

11. —which thou hast used &c.] We may render, "Because thou hast dealt with them out of thine hatred."

—hast used] עָשִׂיתָ: MSS.

—from thine hatred] מִשְׂנֵאתְךָ MSS.

—among them] "In thee. 6. See v. 12." Secker.

It follows from this verse that the prophecy contained in this chapter was delivered after the destruction of Jerusalem, and before the conquest of Edom by Nebuchadnezzar.

- have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, "They are laid desolate, unto us
 13 are they given to be devoured." Thus with your mouth have ye magnified *yourselves* against me, and multiplied your words against me: I have heard *them*, [saith the Lord.]
 14 Thus saith the Lord Jehovah: When the whole land
 15 rejoiceth, I will prepare desolation for thee: as thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be * desolate, O mount *H. a desolation. Seir; and all Edom, *even* all of it: and they shall know that I *am* Jehovah.

- C.
 XXXVI. 1 ALSO, thou son of man, prophesy unto the mountains of Israel, and say;
 2 Ye mountains of Israel, hear the word of Jehovah: thus saith the Lord Jehovah: Because the enemy hath said against you, "Aha! even † the ancient high-place is in our possession;" † H. the high-place, or, hill, of old time.
 3 therefore prophesy, and say; Thus saith the Lord Jehovah: Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession to the residue of the nations; and ‡ ye are taken up in the lips of talkers, and † H. are caused to come up, [or, are come up] to the lip of the tongue.
 4 in the defaming of the people; therefore, ye mountains of Israel, hear the word of the Lord Jehovah:
 Thus and to &c.

12. —They are laid desolate] So *Keri*, which the common version follows, and 3 MSS. See also V. 6. Syr. Houb.

13. —and multiplied] "Et multiplicastis. Syr. Ch. forte ex usu Ch. locupletandi. ἐπαύθυνες, Grabe. unde nescio. Legendum וְהִעֲצִיבְתֶּם, made your words hard. Confer 1 Sam. ii. 3. Pf. xxxi. 19. lxxv. 6. xciv. 4." Seeker.

—I] And I. 6. MS. A. Ar. Syr.

—saith the Lord] This addition is found in 6. MS. A. and Arab.

14. —rejoiceth] After the restoration from Babylon.

—desolation] See on Amos i. 12.

15. —so will I do &c.] I will make thee desolate; and others shall rejoice over thee.

—and they shall know] וְיָדָע, "and thou shalt know," 6. Ar.

- C.
 XXXVI. 2. —the ancient high-place] The hill of Sion. I suppose that we should read בְּמַת; which denotes a place of worship in general, because, in the idolatrous ages, such were usually situated on high places. See on c. vi. 2. Michaelis observes the affinity of βωμός to בְּמַת. Suppl. Hebr. lex. If בְּמַת, pl. בְּמַתִּים, height, be feminine, the present reading might

stand. See Dr. Jubb, in Bp. Lowth's *Isaiah*: c. liii. 9.

3. —Because] וְכִי 5 MSS. and 2 originally. As c. xiii. 10. and elsewhere.

—the residue] The nations which remained unconquered by the Babylonians.

4. —of the Lord] אֲדֹנָי is wanting in 2 MSS. and in 6. Ar.

Thus saith the Lord Jehovah to the mountains and to the hills, to the streams and to the vallies, to the desolate wastes, and to the forsaken cities, which are become a prey, and a derision, to the residue of the nations that *are* round about :

5 therefore thus saith the Lord Jehovah: Surely in the fire of my jealousy have I spoken against the residue of the nations, and against all *Edom, who have appointed my land to themselves for a possession, with joy of *their* whole heart, and with a † despiteful mind, to cast it out for a prey. Prophecy therefore concerning the land of Israel, and say to the mountains and to the hills, to the streams and to the vallies; Thus saith the Lord Jehovah: Behold, I have spoken in my jealousy and in my fury, because ye have borne the reproach of the nations. Therefore thus saith the Lord Jehovah: I have ‡ lifted up mine hand, *saying*, surely the nations that are round about you || shall *also* bear their reproach. But ye, O ye mountains of Israel, shall shoot forth your branches, and shall bear your fruit to my people Israel; for they are near § coming.

9 For, behold, I *am* for you, and I will turn unto you, and ye 10 shall be tilled and sown: and I will multiply men upon you, *even* all the house of Israel, all of * them: and the cities shall 11 be inhabited, and the waste places shall be built. And I will multiply men upon you, and beasts; and they shall encrease and bring forth: and I will cause you to be inhabited according to your ancient state, and will do *you* good according to your † first time: and ye shall know that I *am* Jehovah. Yea, I will

* H. *Edom, all of it.*
† H. *with despite of mind.*
‡ Or, *I have sworn.*
|| H. *they shall.*
§ H. *to come.*
* H. *it.*
† Or, *beginnings.*

5. —all] כלה 7 MSS. 2 edd. Houb.
—with a despiteful mind] Twenty-six MSS. read בנפש, as c. xxv. 15.

—to cast it out] הנרשה *propter expelli eam*, Houb. But some consider the word as the Chaldee or Syriac infinitive, which Ezekiel was prone to use. See c. xvii. 9.

6, 7. We may point thus: Behold, I have spoken in my jealousy and in my fury. Because ye have borne the reproach of the nations, therefore &c.

7. —their reproach] Reproach cast on them by others.

8. —your branches] ענפיהם, 5 MSS.

—for they &c.] For they [my people Israel] are near [in time] coming [from Babylon into their own land.] וְהָיָה לָהֶם אֶתְּרָתָם, is the true reading of *ó*. not וְהָיָה לָהֶם. See ed. Grabe and ed. Bretinger.

10. —all of them] כלי 2 MSS. 2 in the marg. כול 1 MS.

11. —and they shall encrease &c.] Seven MSS. transpose the words: “and they shall bring forth and encrease.” But the two Hebrew words are omitted by *ó*.

—according to your first time] Read כראשיתכם, with *ó*. Ar. Syr. Chald.

will cause men to walk upon you, *even* my people Israel: and they shall possess thee, and thou shalt be their inheritance, neither shalt thou henceforth bereave them *of men* any more.

13 Thus saith the Lord Jehovah: Because they say of you, "Thou *land* devourest men, and thou bereavest thy nation;"

14 therefore thou shalt devour men no more, neither bereave thy

15 nation any more, saith the Lord Jehovah. Neither will I

* cause the reproach of the nations to be heard against thee any more, neither shalt thou bear the upbraiding of the † people any more, neither shalt thou bereave thy nation any more, saith the Lord Jehovah.

* H. *cause men to hear.*

† H. *peoples.*

16 THE WORD of Jehovah came also unto me, saying:

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings: their way was

18 before me as the defilement of a removed woman. Wherefore I poured my fury upon them for the blood which they had shed upon the land, and *because* they had polluted it with their idols.

19 And I scattered them among the nations, and they were dispersed through the countries: according to their way, and

20 according to their doings, I judged them. And when they came to the nations whither they went, they polluted mine holy name, in that it was said concerning them, "These *are* the people of Jehovah, and they are gone forth out of his land."

21 But I have had pity *on them* for mine holy name, which the house of Israel have polluted among the nations, whither they are gone.

22 There-

12. —cause men to walk] "וְהָלַכְתִּי *ó.* ed. Rom. Ch. recte ut videtur. *beget*, or, *cause to be born.*" Secker.

—possess thee] אָרַץ is understood here, and *v.* 13.

—bereave them *of men*] By the sword, famine, and pestilence; which were God's judgements on his people for their idolatries.

13. —they say of you] לֵךְ, *of thee, ó.* Ar. Syr. The adjoining nations observed the heavy sufferings of Israel and Judah; and accused the land of exterminating its inhabitants.

—Thou *land* devourest] Read אֶת, *thou*, with MSS. edd.

14. —no more] For a long period of years: and absolutely no more, after the future restoration.

—bereave] תִּשְׁכַּלִּי MSS. edd. the ancients, and Keri.

15. —bereave] תִּשְׁכַּלִּי 2 MSS. 2 in the margin. 1 ed. V. Chald. and Keri.

20. —they came] וַיָּבֹאוּ 8 MSS. 1 ed. all the ancients, Houbigant, Dathius.

—his land] Their land. *ó.* MS. A.

21. —have polluted] וְחִלְלֵהוּ, MSS. edd.

T

- 22 Therefore say unto the house of Israel : Thus saith the Lord
 Jehovah : Not for your sakes do I this, O house of Israel, but
 23 for mine holy name, which ye have polluted among the nations,
 whither ye are gone. And I will sanctify my great name
 which hath been polluted among the nations, which ye have
 polluted in the midst of them ; and the nations shall know that
 24 I *am* Jehovah, saith the Lord Jehovah, when I shall be sancti-
 fied because of you in their sight. For I will take you from
 among the nations, and gather you out of all countries ; and
 25 bring you into your own land. Then will I sprinkle clean
 water upon you, and ye shall be cleansed from all your defile-
 26 ments, and from all your idols will I cleanse you. I will also
 give you a new heart, and a new spirit will I put within you ;
 * Or, *body*. and I will remove the heart of stone from your * flesh, and
 27 will give you an heart of flesh. And my spirit will I put
 within you, and cause you to walk in my statutes, and to keep
 28 my judgements and do them. And ye shall dwell in the land
 which I gave to your fathers ; and ye shall be my people, and
 † Or, *deliver*. † I will be your God. I will also † save you from all your
 29 defilements ; and I will call for the corn and will multiply it,
 30 and will not send famine upon you. And I will multiply the
 fruit of the tree, and the increase of the field ; that ye may
 ‡ Or, *bear*, or, ‡ receive no more the reproach of famine among the nations.
 † Or, *undergo*. 31 Then shall ye remember your evil ways, and your doings that
 were not good ; and ye shall loathe yourselves for your iniquities
 32 and for your abominations. Not for your sakes do I *this*, saith
 the Lord Jehovah ; be it known unto you : be ashamed and
 33 confounded for your own ways, O house of Israel. Thus saith
 the Lord Jehovah : In the day when I shall cleanse you from
 all

23. —in their fight] לעיניהם MSS. edd. all the ancients, Houbigant, Dathius. Here the English version forsakes the text.

23, 24. We may render : “ in their fight ; and I shall take you &c.”

—the nations] 14 MSS. read מן העמים for מן הגוים : agreeably to Syr. Ar. Chald.

25. This verse is pointed as in *δ*. V. Houbigant. It illustrates the usefulness of attention to other sources of criticism than a servile regard to the Masoretic distribution of clauses.

26—28. This prophecy will be fully accomplished at the general conversion and final restoration of the Jews.

31. —not good] See on c. xx. 25.

32. At the end of this *v. δ*. MS. Al. and Ar. add, “ saith the Lord :” MS. Copt. reads, “ dicit Adonai Dominus, domus Israelis.”

33—35. The Vulgate version connects these verses.

- all your iniquities, and shall cause the cities to be inhabited
 34 and the waste places to be built, and *when* the desolate land
 shall be tilled, whereas it was desolate in the sight of all that
 35 passed by; then shall † it be said, “This land *that was* desolate † H. *shall* men.
 “is become as the garden of Eden; and the cities *that were* say.
 “waste, and desolate, and ruined, *are become* fenced and are
 36 “inhabited.” Then the nations that are left round about you
 shall know that I Jehovah have built the ruined places, and
 planted the *land which was* desolate: I Jehovah have spoken it,
 37 and I will do it. Thus saith the Lord Jehovah: I will yet
 seek to do this for the house of Israel: I will encrease them
 38 *with* men, like a flock: as the holy flock, as the flock of Jeru-
 salem in her solemn feasts; so shall the waste cities be filled
with flocks of men: and they shall know that I *am* Jehovah.

- C.
 XXXVII. 1 THE HAND of Jehovah was upon me; and Jehovah
 brought me forth in the spirit, and set me in the midst of a
 2 valley ‡ which *was* full of bones, and caused me to pass by † H. *and it was*.
 them round about; and, lo, *there were* very many on the || face *full*.
 3 of the valley, and, lo, *they were* very dry. Then he said unto || Or, *surface*.
 me; Son of man, § can these bones live? And I answered, § Or, *shall*.
 4 O Lord Jehovah, thou knowest. Then he said unto me,
 Prophecy over these dry bones, and say unto them, O ye dry
 5 bones, hear the word of Jehovah. Thus saith the Lord Jehovah
 unto

35. —are inhabited] *Men inhabit.*

36. —and planted] וַנִּטְעֵנִי, “and planted,”
 2 MSS. 6. Ar. Syr. V.

—the *land which was* desolate] The ancients
 render as if they read הַנְּשֻׁמֹּת, *the desolate*
places.

37. —seek] אֶדְרֹשׁ, 1 MS. Ego curabo
 diligenter ut hæc faciam domui Israel. Houb.

In eo curam geram Israelitarum. Dathius.

—like a flock] Compare pf. cvii. 41. Job.
 xxi. 11.

38. as the &c.] As the flock of holy ones,
 or, of holinesses, i. e. as the numerous flocks
 destined for sacrifices, even as the numerous
 flocks assembled in Jerusalem during her pass-
 over and other yearly solemnities, so &c.

C.
 XXXVII. 1. —Jehovah brought me] See 6. Other-
 wise, יְיָ would be masculine and feminine in
 the same verse.

3. —live?] Immediately, and in your
 sight. The prophet replies in a doubting
 manner, because he knew not the scope of the
 vision. Houbigant.

4. —unto me] Six MSS. 6. ed. Ald. and
 Arab. supply בֶּן־אָדָם, “O son of man.”

—Prophecy over] Speak by prophetic im-
 pulse *over*, or *to*, or *concerning*, these bones. Ad
 hæc ossa. Houb. de istis ossibus. V. Dathius.

—unto them] Perhaps, אֵלֵיהֶן. But MSS.
 read אֵלֵיהֶם here, and עֲלֵיהֶם v. 8.

- unto these bones : Behold, I will cause breath to enter into you,
 6 and ye shall live : and I will lay sinews upon you, and will
 bring up flesh upon you, and cover you with skin, and put
 breath into you ; and ye shall live, and shall know that I *am*
 Jehovah.
7. So I prophesied as I was commanded : and as I prophesied
 there was a noise ; and, behold, *there was* a shaking, and the
 8 bones drew near, bone to its bone. And when I looked, behold,
there were sinews upon them, and the flesh came up, and the
 skin covered them above : but *there was* no breath in them.
- 9 Then said he unto me, Prophecy unto breath, prophecy, O son
 of man, and say unto breath, Thus saith the Lord Jehovah :
 Come from the four winds, O breath ; and blow upon these
 slain, that they may live.
- 10 So I prophesied as he commanded me ; and the breath came
 into them, and they lived and stood on their feet, a very
 11 exceedingly great host. Then he said unto me ; Son of man,
 these bones *are* the whole house of Israel : behold, they say,
 “ Our bones are dried, and our hope is lost ; *as for* us, we are
 12 cut off.” Therefore prophecy, and say unto them ; Thus saith
 the Lord Jehovah : Behold, I will open your graves, and cause
 you to come up out of your graves, O my people ; and bring
 13 you into the land of Israel. And ye shall know that I *am*
 Jehovah, when I open your graves, and cause you to come up
 14 out of your graves, O my people, and put my breath within
 you, and ye live ; and I place you in your own land : ye shall
 even know that I Jehovah have spoken *it*, and have done *it*,
 saith Jehovah.

15 THE

7. —[I was commanded] צוּרִי, *he commanded*
me, 1 MS. 6. Ar. Syr. V. v. 10.

—[as I prophesied] בְּהִנָּבְאִי 6 MSS. and 2
 originally.

—[drew near] Eichhorn here observes an
 error in language, וּתְקַרְבֵּנּוּ for וּתְקַרְבָּנָה.

—[to its bone] To its corresponding bone
 in the human body.

8. —[covered them] The verb may be
 passive, *obducebatur*. See Syr.

9. —[slain] Probably Jews slain in the
 Babylonish wars ; as the valley, represented

in vision, might be one near Jerusalem.

11. —[*as for* us] Houbigant observes that
 לָנוּ is so redundant as to add emphasis, and
 express entire excision.

12. —[your graves] In the land of their
 captivity, the Jews seemed as absolutely de-
 prived of their own country as persons com-
 mitted to the grave are cut off from the living.
 The foregoing similitude shewed in a strong
 and beautiful manner that God, who could
 even raise the dead, had power to restore them.

15 THE WORD of Jehovah came also unto me, saying;
 16 Moreover, son of man, take thee one stick, and write upon it,
 "For Judah, and for the sons of Israel his companions:" then
 take another stick, and write upon it, "For Joseph, the stick
 "of Ephraim and of all the house of Israel his companions."
 17 Then join them one to another into one stick, and let them
 become one in thine hand.
 18 And when the sons of thy people shall speak unto thee, saying,
 19 Wilt thou not shew us * what thou *meanest* by these? say unto * H. *what these*
 them, Thus saith the Lord; Behold, I will take the stick of *are unto thee.*
 Joseph, which *was* in the hand of Ephraim and of the tribes
 of Israel his companions, and will put them with it, *even* with
 the stick of Judah, and will make them one stick, and they
 20 shall be one in mine hand. And the sticks whereon thou
 21 † writest shall be in thine hand before their eyes. And say † H. *shalt write.*
 thou unto them,

Thus saith the Lord Jehovah: Behold, I will take the sons
 of Israel from among the nations whither they are gone, and
 will gather them from every side, and bring them into their
 22 own land. And I will make them one nation in the land, upon
 the mountains of Israel; and one king shall be king over them
 all; and they shall be no more two nations, neither shall they
 23 be divided into two kingdoms any more at all. Neither shall
 they be defiled any more with their idols, nor with their abomi-
 nations, nor with any of their transgressions: but I will save them
 from

16. —and for the sons] וְכֹל בֵּית, "and for
 all the house," 2 MSS.

—his companions] חֲבֵירָיו, or חֲבֵרָיו, MSS.
 edd. twice.

18. —these] "Quid in his tibi velis. Vulg.
 Recte." Secker.

19. —which *was* &c.] Which was wielded
 as a sceptre in the hand of Ephraim, and of the
 other nine tribes of Israel the companions of
 their chief tribe Ephraim.

In this verse אֱלִיָּהוּ, חֲבֵרָיו, and וְעֵשִׂיתִים,
 are readings confirmed by MSS. and edd.

—in mine hand] בְּיַד יְהוָה, "in the hand
 of Judah," is the reading of ṣ. Arab. from
 the abbreviation בִּיד, as Cappellus curiously

observes. I prefer this reading, as it makes
 the prophecy more definite. "In the hand of
 Judah; first, under Zerubbabel, and hereafter
 under a great king of that tribe."

22. —in the land, upon] בְּאֶרֶץ וּבְהָרֵי,
 "in my land and upon the mountains" ṣ. Ar.
 "in their land," MS. Copt.

—and they shall be &c.] לֹא 2 MSS. יִהְיוּ
 MSS.

—any more at all] Or, "any more divided
 into two kingdoms, *even* any more." Syr. V.
 represent עוֹר only once: Chald. represents it
 twice; and the Greek is very emphatical,
 οὐδὲν ἄλλο ἢ ἑνὸς βασιλέως ἔσθαι.

- from all their backslidings wherein they have sinned, and will
 cleanse them: and they shall be my people, and I will be their
 24 God. And my servant David *shall be* king over them, and they
 shall have one shepherd: and they shall walk in my judgements,
 25 and observe my statutes, and do them. And they shall dwell
 in the land which I gave to my servant Jacob, wherein your
 fathers dwelt; they shall dwell therein, and their sons and their
 sons' sons for ever; and David my servant *shall be* their prince
 26 for ever. And I will make with them a covenant of peace;
 it shall be an everlasting covenant with them: and I will place
 them, and multiply them; and will place my sanctuary in the
 27 midst of them for ever. My tabernacle also shall be with
 them: yea, I will be their God, and they shall be my people.
 28 And the nations shall know that I Jehovah sanctify Israel,
 when my sanctuary shall be in the midst of them for ever.

THE

23. —backslidings] משוכותיהם, from שוכ, ש. See how many MSS. and edd. leave the word at large by omitting the ך between מ and ש. *ῥεβελλιονibus*, ὁ. *fuis rebellionibus*, Houb.

24. —*shall be king*] Rather, *shall reign*, as Syr. the verb מלך being converted by the distant *vau*. See on c. xxxiv. 23. "This the Chaldee paraphrast, Hof. iii. 5, and many "Rabbins explain to signify the Messiah, *eminent*, as Grotius says." Ben Mordecai. 8vo. 497. "It was customary among the "Jews to call similar characters by one and "the same name. As when Christ is called "David." Ib. 582. The similarity between Christ at his future advent to reign over the Jews, and David his progenitor, may consist in the flourishing state of spiritual affairs amidst external magnificence. "My servant David shall be their prince for ever," favours the supposition that Christ will hereafter assume regal state on earth among the converted Jews.

—one shepherd] See c. xxxiv. 23.

25. —your fathers] אבותיהם, "their

fathers," ὁ. Ar. Syr. which is a preferable reading: and accordingly both Houbigant and Dathius translate *eorum*.

26. —covenant with them] אתם, MSS. —and I will place them] Houbigant proposes ונחתים, and *I will lead them*. Chald. has וברכתים, and *I will bless them*. Syr. omits the word. One MS. and ὁ. Ar. omit the whole clause. Dathius says, *Potest ex Hebraismo pleonastice dictum esse*. The force of the two verbs may be, "I will so place "them in their land as to multiply them." See pf. lxxv. 8. Ifai. li. 17. where the verbs without the *copula* signify, *ita bibent ut exfugant: bibisti ut exfugas*.

—my sanctuary] If we understand *for ever* in a limited sense, or suppose the condition of obedience implied, the rebuilding of the temple may be here foretold. At the final restoration of the Jews, God will place his sanctuary and tabernacle among them *for ever* in a larger sense.

C.

- XXXVIII. 1 THE WORD of Jehovah came also unto me, saying :
 2 Son of man, set thy face against Gog of the land of Magog,
 • prince of Rhos Meshech and Tubal, and prophesy against him,
 3 and say, Thus saith the Lord Jehovah : Behold, I *am* against
 4 thee, O Gog, prince of Rhos Meshech and Tubal. And I
 will turn thee back, and put hooks into thy jaws ; and I will
 bring thee forth, and all thine army, horses and horsemen, all
 of them clothed *in* gorgeous apparel, *even* a great company
with bucklers and shields, all of them handling swords :
 5 Persia, Ethiopia, and Lybia with them ; all of them *with*
 6 shields and helmets : Gomer, and all his bands ; the house of
 Togarmah *from* the north-quarters, and all his bands ; *even*
 7 many † people with thee. Prepare even prepare thyself, † H. *peoples*.
 thou and all thy ‡ company that are assembled unto thee : † H. *assembly*.
 and

2. —Gog] Gen. x. 2, we learn that Magog was the second son of Japhet. Ezekiel uses Magog for the country of which Gog was prince. Michaelis compares the word *Gog* with *Kak* or *Chak*, the general name of kings among the ancient Turks, Moguls, Tartars, Cataians, and Chinese : Spic. Geogr. p. 34 : and thinks that Magog denotes those vast tracts of country to the north of India and China, which the Greeks called Scythia, and we Tartary. The Turks are generally allowed to be of Scythian origin. "Scythopolis and Hierapolis, which the Scythians took when they overcame Syria, were ever after by the Syrians called Magog. See Plin. l. v. c. xxiii." J. Mede. Disc. l. p. 280. The Arabs call the Chinese wall Sud Yagog et Magog, that is, Agger Gog et Magog. Hyde's works by Sharpe. ii. 426.

The Scythians ruled over Media for twenty-two years, before they were expelled from that country by Cyaxares, early in the reign of Zedekiah. After their expulsion, Nebuchadnezzar assisted in invading them. See obs. on books. ii. 181, 2. It follows that at this time they were a remarkable people on the theatre of the world.

—of the land] "And the land." *ô*. Ar. Syr.

—of Rhos] This word is understood of a people by *ô*. Symm. Theod. and Houbigant. Bochart shews that the river Araxes was called Rhos ; whence the Russi, who seem to have first settled in Taurica Chersonesus. Geogr. l. iii. c. xiii.

—Meshech and Tubal] See on c. xxvii. 13.

3. —prince] And the prince. *ô*. Ar.

4. —turn thee back] A few that escape shall return home.

—hooks] See c. xxix. 4. It is an allusion to the manner of taking the crocodile. Consult Bishop Lowth on Isai. xxxvii. 29. "And I—jaws. It seems as if those words should be joined to the preceding verse." Secker.

5. —Ethiopia] Arabia Chusæa.

6. Gomer] The most ancient Celts, who were perhaps originally situated on the confines of Europe and Asia. Michaelis spic. geogr. p. 22, 3. "Cimmerians : a very old and celebrated people, who inhabited the peninsula of Crim Tartary." Michaelis's note on this place.

—Togarmah] See on c. xxvii. 14.

7. Prepare &c.] We may read הָכֵן *paratus esto* twice. Syr. omits הָכֵן ; and *ô*. omit the copulative *vau* : "Prepare prepare thyself."

- 8 and be thou a guard unto them. After many days thou shalt be visited: in the latter years thou shalt come into a land brought back from the sword, *and* gathered out of many § H. *peoples.* § people, unto the mountains of Israel which had been long ** H. it shall be* desolate: but *brought forth.* * its inhabitants shall be brought forth from among the † H. *peoples.* † people; and they shall dwell securely all of them.
- 9 And thou shalt go up, as a storm cometh, thou shalt be as a cloud to cover the land; † thou and all thy bands, and many † people with thee.
- 10 Thus saith the Lord Jehovah: It shall come to pass || at the same time *that* things shall arise in thine heart, and thou shalt think an evil thought; and shalt say, “I will go up to the land of *unwalled* villages; I will go to them that are at rest, that dwell safely; all of them dwelling without walls, and having neither bars nor gates: § to take a § H. *to spoil.* 12 “spoil, and ** H. to prey.* * to divide a prey; to turn mine hand against the desolate places *that become* inhabited, and against a people gathered out of the nations, possessing cattle and goods, dwelling in the † middle of the earth.” Sheba, and Dedan, and the merchants of Tarshish, and all the villages

—and be thou a guard] And do thou, confiding in thy courage and discipline, watch and guard them. But Houbigant renders, “et quibus es præfectus;” “and of whom thou hast the charge.”

8. After many days] It seems to me that the prophecy remains to be fulfilled, after the future reestablishment of the converted Jews in their own land; when the Mahometans and Pagans will invade them. On this supposition, the subject matter of c. xxxviii, xxxix, is well connected with the promises of distant blessings made towards the close of c. xxxvii.

—thou shalt be visited] Punished. But Chald. “constitues, parabis, exercitum tuum.” Or, in Pyhal, “thou shalt be numbered.”

—long] From the time of the Roman desolations.

—but its inhabitants &c.] The land is often put for those who inhabit it. See Jer. xliii. 11.

—dwell] One of De Roffi's MSS. added originally עליה, *super eam*, with V. Syr.

9. —as a storm cometh] Et imminebis, ut ingruit tempestas.” Houbigant. שוֹמֵר, *isrôl, ô. kataigis.* “*ἄλλος* in Montf. Hex. Tempestas. Dathius. Compare Prov. i. 27. iii. 25. Subita conturbatio, ut a procella. Cocceius. Defcendes sicut procella.” MS. Copt.

—with thee] אִתְּךָ, 6 MSS. and 4 originally.

12. —mine hand] יָדִי, *ô. Arab.*

—in the middle of the earth] In editis terræ locis. Houb. Sic Hierosolyma vocatur propter situm sublimiorem. Dathius. Hebræi de Judæa intelligunt, quæ in medio terræ. Cast. lex. where it is observed that, Judg. ix. 37, מִבְּרַי is plainly the same with רְחֵשִׁי, *loca altiora*, v. 36.

13. —the merchants of Tarshish] The traders to Tarshish; that is, the people situated on the coasts of the Mediterranean or the Red Sea, successors to those who formerly had commerce with Tarshish. Chald. has, “the traders on the sea,” understanding Tarshish of any distant place.

villages thereof, shall say unto thee; "Art thou come † to take † H. *to spoil*.
 "a spoil? hast thou ‡ gathered thy company || to divide a prey? † H. *assembled*
 "to carry away silver and gold, to take away cattle and goods, † H. *thyne assembly*.
 "to § divide great spoil?" || H. *to prey*.
 § H. *to spoil*.

- 14 Therefore prophesy, son of man, and say unto Gog, Thus
 15 saith the Lord Jehovah: In that day, when my people Israel
 dwelleth securely, shalt thou not rise up and come from thy
 place, from the north quarters, thou and many people with
 thee, all of them riding upon horses, a great company, and a
 16 mighty host? Shalt thou not come up against my people as a
 cloud to cover the land? shall it not be in the latter days that
 I will bring thee against my land; that the nations may know
 me, when I shall be sanctified in thee, O Gog, before their
 eyes?
 17 Thus saith the Lord Jehovah: *Art* not thou he of whom I
 spake in old time * by my servants the prophets of Israel, who * H. *by the hand*
 prophesied in those days and years, that I would bring thee *of*
 18 against them? And it shall come to pass in that day, † when † H. *in the day*
 Gog shall come against the land of Israel, saith the Lord *when*.
 19 Jehovah, *that* my fury shall come up in mine anger and in my
 jealousy. In the fire of my wrath have I spoken: surely in
 that day there shall be a great shaking in the land of Israel:
 20 so that the fishes of the sea shall shake at my presence, and the
 fowls of the heavens, and the beasts of the field, and every
 creeping thing that creepeth upon the ground, and all the men
 that

—the villages] This is the translation of *ô*.
 Syr. Theod. Houb. כפריה 2 MSS. כפריהם,
their villages, ô.

15. —rise up] Cappellus observes that *ô*.
 read תעור, which Houbigant and Dathius greatly
 prefer. The latter critic refers to Jer. vi. 22.
 "תעור *ô*. recte, ni fallor. Confer Jer. vi. 22."
 Secker.

16. —shall it not be] הדיברה is understood:
 as c. xxxix. 8.

—the nations] Two MSS. and 1. originally,
 add כל *all*, with *ô*. Ar. See c. xxxix. 23.

17. —Art not thou] ה signifies, annon?
 none? Nold. p. 214.

—the prophets] Whose predictions on this

subject were never committed to writing, or
 are now lost.

—in those days] מימים, *from &c.* 1 MS.
ô. MS. Al. Arab.

—and years] ושנים *ô*. Ar. Syr. Houb.

19. —in mine anger and in my jealousy]
 See this punctuation in Syr. "in my jealous
 anger."

—a great shaking] Houbigant says rightly
 that an earthquake is described in this and
 the following verse. Compare Zech. xiv.
 3, 4, 5.

20. —at my presence] "מפני *ô*. Ar. at
 the presence of Jehovah." Secker.

that *are* upon the face of the ground ; and the mountains shall be thrown down, and the steep places shall fall, and every wall
 21 shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord Jehovah :
 22 every man's sword shall be against his brother. And I will plead against him with pestilence and with blood, and *with* an overflowing shower and great hailstones ; fire and brimstone
 23 will I rain upon him. Thus will I magnify myself and sanctify myself, and will be known in the sight of many nations ; and they shall know that I *am* Jehovah.

C.
XXXIX.

1 Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord Jehovah : Behold, I *am* against thee,
 2 O Gog, prince of Rhos Meshech and Tubal : and I will turn thee back, and leave but a sixth part of thee, when I cause thee to come up from the north-quarters, and bring thee upon
 3 the mountains of Israel. And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right
 4 hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the [many] * people that *are* with thee : to the ravenous birds of every † fort, and to the beasts of the
 5 field, have I given thee to be devoured : thou shalt fall upon the face of the field : for I have spoken *it*, saith the Lord Jehovah.

* H. *peoples*.

† H. *wing*.

—the steep places] *ירג* has the sense of *gradus* in the sister languages. Mr. Dimock proposes *המגדלות*, *the towers*, agreeably to the rendering of Syr. Chald. “Many mountains in Palestine, which had vineyards, had also terraces, which were furrounded with a wall that the rain might not wear away the small quantity of soil, and leave the rock naked.” Michaelis.

21. —against his brother] Compare Zech. xiv. 13.

22. —fire] *אש* 3 MSS. *6*. Syr. According

to this reading we may translate, “And I will plead against him with pestilence and with blood : and an overflowing shower, and great hailstones, and fire, and brimstone, will I rain upon him.” Compare Rev. xx. 8, 9 ; where see Lowman, that the event may be literally fulfilled by a combination of enemies to the Christian name. It is plain that the extraordinary circumstances mentioned *v.* 19—22 remain to be accomplished on the future enemies of the Jews, when his people are reinstated in God's favour.

C.

XXXIX. 2. —and leave but a sixth part of thee] *וְשִׁשְׁתִּיתִּיךָ* 2 MSS. perhaps a reduplicative from *נשא* to deceive. See Chald. *et seducam te* : “And I will turn thee back, and will greatly deceive thee.” Mr. Dimock proposes *וְהִשְׁתַּחֲתִּיתִּיךָ*, and deceive thee.

—when I cause] *וְ* *postquam*. See Nold. §. 42.

4. —people] MSS. edd. read *עַמִּים רַבִּים*, many people, with Syr.

- 6 Jehovah. And I will fend a fire on Magog, and on them that dwell securely in the sea-coasts; and they shall know that I *am*
- 7 Jehovah. So will I make mine holy name known in the midst of my people Israel: neither will I cause mine holy name to be polluted any more: and the nations shall know that I *am* Jehovah, the Holy One in Israel.
- 8 Behold, it cometh to pass and shall be done, saith the Lord
- 9 Jehovah: this *is* the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the armour, the shields, and the bucklers, the bows, and the arrows, and the hand-staves, and the spears;
- 10 and they shall burn them *with* fire seven years: so that they shall take no wood from the field, neither cut down *any* from the forests; for they shall burn the armour *with* fire: and they shall spoil those that spoiled them, and shall plunder those that plundered them, saith the Lord Jehovah.
- 11 And it shall come to pass, in that day, *that* I will give unto Gog * a renowned place, a place of burial in Israel, the valley * *H. a place of a name.* † of them that pass to the east of the sea: and it shall stop † *Or, through which men pass and to.* the nostrils of them that pass: and there shall they bury Gog,

6. —Magog] The country of Gog.
—in the sea-coasts] The maritime regions, whether on the Mediterranean, see c. xxxviii. 13, or the Red Sea, see ib. or the Euxine, or the Caspian. Michaelis gives מִן the general sense of *regio, terra habitata*. See his suppl. ad lex. Hebr. and spic. geogr. Gen. x. 5. Mede thinks the Greek αἰα derived from מִן, and that Ægyptus is αἰα Cuphti, Æthiopia αἰα Theophi, &c. Disc. L. p. 281. See also Disc. xlix. p. 272.

7. —cause mine holy name to be polluted] Or, “I will not pollute mine holy name” by seeming to desert my people. But *ó.* read יִחַל, βιβλ. ἀποψεύεται, “Neither shall mine holy name be polluted any more.”

—in Israel] Four MSS. read יִשְׂרָאֵל without כ: “the Holy One of Israel.” See also V. *ó.* MS. Al. Ar. Syr.

8. —have spoken] See c. xxxviii. 17.

9. —set on fire and burn the armour] Only one verb is expressed in *ó.*

Bishop Lowth observes, on Isai. ix. 4, that some heathen nations burnt heaps of arms to the supposed god of victory; and that among the Romans this act was an emblem of peace. Among God's people it might shew trust in him as their defender.

—seven years] The victory shall be so great that, during this period of time, they shall suffice for fires on the mountains, and in the open fields; where the slain shall fall, and whither the inhabitants of the adjoining cities shall occasionally go forth. See בער used with כ Isai. xliii. 2.

11. —a renowned place] See *ó.* V. Houbigant.

—the valley] מִן MSS.

—of the sea] The Dead Sea, or the sea of Gennesareth.

—stop the nostrils] In Cast. lex. the Arabic verb عَضَّ signifies *odoratu caruit*, and the noun *privatio odoratus*. Secker observes that there is no authority for the common translation:

- and all his multitude: and they shall call it THE VALLEY OF
 12 THE MULTITUDE OF GOG. And seven months shall the house
 13 of Israel be burying them, that they may cleanse the land: yea,
 all the people of the land shall bury *them*; and it shall be
 renown to them *in* the day *when* I shall be glorified, saith the
 † H. of continu- 14 Lord Jehovah. And they shall set apart men ‡ of continual
 ance.
 employment passing through the land, *even* passing through *and*
 burying those that remain upon the face of the land, to cleanse
 it: after the end of seven months shall they search. And
 || H. those that 15 || those that are appointed shall pass through the land; and,
 pass through.
 § H. build. when *any* seeth a man's bone, then shall he § set up a mark by
 it, till the buriers bury it in THE VALLEY OF THE MULTITUDE
 16 OF GOG. Also the name of a city shall be MULTITUDE. Thus
 shall they cleanse the land.
 17 And thou, son of man, thus saith the Lord Jehovah: Say
 unto the birds of every wing, and unto every beast of the field;
 Assemble *yourselves* and come, gather *yourselves* from every side,
 to my sacrifice which I * make for you, *even* a great sacrifice
 upon the mountains of Israel: and ye shall eat flesh and drink
 18 blood; the flesh of the mighty shall ye eat, and the blood of
 the princes of the earth shall ye drink; of rams, of bulls, and
 19 of he-goats; of bulls, all of them fatlings of Bashan. And ye
 shall eat fat till ye be full, and ye shall drink blood till ye be
 drunken,

lation: that *o.* seem to read וחסמו את גיא, omitting העברים with Syr. *et claudent vallem*: and that perhaps we should render, eaque [vallis] obturat i. e. claudit vada. "Et ea (detinet) frænat transeuntes: habenam injicit transeuntibus." Cocc. lex.

—his multitude] חסמו MSS. 6.

14. —*even* passing through] את העברים is the accusative case governed by יברילו. But *v.* Syr. omit the words.

—to cleanse it] From putrid carcases.

—after the end] After seven months have been employed in burying the dead, *v.* 12, search shall be made for carcases still remaining unburied: so numerous shall the slain be.

16. —of a city] To be built near the great burial-place.

17. —to my sacrifice] This bold imagery is founded on the custom of invitations to feasts after sacrifices. See Gen. xxxi. 54. 1 Sam. xvi. 3. Zeph. i. 7. Compare Isai. xxxiv. 6, which Ezekiel seems to have imitated; and Rev. xix. 17, 18, where we find Ezekiel's animated address to the birds of prey, and even some of his expressions. The prophet has indulged the bent of his genius in a sublime amplification.

18. —of rams, of bulls] It is observable that *o.* Ar. read כרים *bulls*, for כרים *lambs*: and that this was originally the reading of 1 MS. Kings, princes, and tyrants, (see Chald.) are naturally expressed by rams, bulls, and he-goats.

- 20 drunken, of my sacrifice which I † make for you. Thus shall † H. *sacrifice*.
 ye be filled at my table *with* horses and *with their* riders, *with*
 mighty men and *with* all ‡ warriors; faith the Lord Jehovah. ‡ H. *men of war*.
- 21 And I will set my glory among the nations; and all the
 nations shall see my judgement which I have executed, and
 22 mine hand which I have laid upon them. So the house of Israel
 shall know that I *am* Jehovah their God, from that day and
 23 forward: and [all] the nations shall know that the house of
 Israel were carried away captives for their iniquity: because
 they trespassed against me; therefore hid I my face from them,
 and gave them into the hand of their enemies; and all of them
 24 fell by the sword. According to their defilement *of themselves*,
 and according to their transgression, I did unto them, and hid
 my face from them.
- 25 Concerning this matter thus faith the Lord Jehovah: Now
 will I bring again the captivity of Jacob, and have mercy upon
 the whole house of Israel, and be jealous for mine holy name:
 26 and they shall forget their reproach, and all their trespasses
 whereby they trespassed against me, when they dwelt securely
 27 in their land, and none made them afraid; when I bring them
 back from the || people, and gather them from the lands of their || H. *peoples*.
 enemies, and am sanctified because of them in the sight of
 28 many nations. And they shall know that I *am* Jehovah their
 God, in that I caused them to be carried away captives among
 the nations, and *afterwards* collected them into their own land.
- 29 And none of them will I leave there any more, neither hide
 my face any more from them, when I have poured my spirit
 upon the house of Israel, faith the Lord Jehovah.

C. XL.

20. —at my table] At the table which is, as it were, spread by me. A continuation of the allegory. "The table of God is the field covered with dead bodies, the place of the slaughter of Magog. It is impossible to conceive how unbelievers could quote this verse to prove that the Jews of old times eat the flesh of horses, and even of men. Voltaire, though cautioned that not Jews, nor men, but wild beasts and birds, were invited to this feast of slaughter, that is, to the consumption of the slain, yet insisted to the last on his strange accusation." Michaelis.

—*with their riders*] This is the translation of *ó*. Syr. V. Cappellus, Houbigant, and Dathius. See also Rev. xix. 18.

23. —all the nations] כָּל is supplied by *ó*. Ar. but omitted MS. Copt. See c. xxxviii. 16.

—all—by the sword] The whole nation was subdued; and very many were put to the sword.

25. —the captivity] שְׁבוּת MSS.

26. and they shall forget] Houbigant. See Ifai. liv. 4.

PRELIMINARY REMARKS ON C. xl—xlviii.

“VITRINGA hath proved, in 2 vols. in Dutch, and a defence of them against the son of Cocceius, that this temple agrees with Solomon’s, and with that which was afterwards built by Zerobabel and Herod.” Secker.

“Men. Ben Isr. de resurrectione l. 3. c. 8. p. 314 &c. produces 21 instances to shew that this prophecy of Ezekiel was not fulfilled under the second temple; and therefore is yet to be fulfilled.” Secker.

“This is certainly not the temple of Zerobabel, nor the division of the land nor the governors that we find either from Zerobabel’s time to the destruction of the Persian empire, or from Simon the Prince to the destruction of the Jewish kings of the Hasmonean race: nor the temple which Herod the Great began to build in the 18th year; much less is Herod the Prince mentioned in the xlvth chapter. I am not therefore able to give an historical account of these chapters.” Michaelis.

“Hæc mea est de tota hac pericopa sententia, quam modeste aliorum examini submitto. Non vaticinium continet, neque prædicitur quid futurum sit; sed præcipit quid fieri debeat, si totus populus, omnes tribus, ex captivitate in patriam suam redierint. Omnibus libertas concedebatur, omnes poterant redire. Jam præcipit Deus, quæ tunc debeat esse ratio cultus sacri, quæ divisio terræ inter tribus singulas. Nihil in tota descriptione extat, quod non potuisset executioni dari si modo omnes rediissent et terram a Deo eis concessam occupassent. In nova hac terræ promissæ occupatione, quam Deus populo obtulit, idem accidit quod in priori; cum, duce Joshua, terram

tam diu desideratam essent ingressi. Illa divisio etiam admodum diversa fuit ab ea, quæ ex Dei voluntate fieri debebat. Socordia enim populi, bellum periculosum & diuturnum formidans, in causa fuit ut magna terræ pars primis ejus incolis relinqueretur. Atque eadem socordia, sive amor bonorum præsentium, retinebat eos, ut mallet exules vivere inter gentes, quam redire in patriam vel vastatam vel occupatam ab aliis. Numerus certe eorum, qui redierunt, erat admodum exiguus, si æstimetur ad eum qui de decem tribus remanserunt. Quamquam enim ex his quoque se nonnulli Judæis et Benjamitis adjunxerunt, pauci tamen illi erant, neque hi pares præstandis aut implendis iis, quæ Deus per Ezekielem omnibus præceperat.” Dathius.

“The temple described by Ezekiel should have been built by the new colonists; the customs and usages which he orders should have been observed by them; the division of the country should have been followed by them. That the temple did not arise out of its ruins according to his model, and that his orders were in no manner obeyed, was the fault of Israel. How far were they behind the orders of their first lawgiver Moses? what wonder therefore that they as little regard their second lawgiver Ezekiel? He supposes the return of all the tribes; which was agreeable to the prophecies of the other prophets, and to the will of Cyrus: but only Judah and Benjamin preferred the habitations of their ancestors to the country of Chaldea; and thus the great plan of Ezekiel was at once destroyed.” Eichhorn.

A Dissertation on Ezekiel's Vision of the Temple, Ordinances of the Priest, Division of the Land, flowing of waters out of the Temple, &c. By Archbishop Secker.

Ezek. c. 40—48.

The Israelites mentioned in this vision are said to be the twelve tribes: Joseph is to have two shares of the land, and Levi none; but in the names of the gates Levi is mentioned, and but one named from Joseph. The country allotted them is described by geographical marks to be the land of Canaan. Indeed the shares of the several tribes are not the same, which they were in Joshua; nor is any of the country beyond Jordan divided amongst them. And 47. 22, 23, orders, that the profelytes sojourning in each tribe shall have an inheritance in land with those of the tribe in which they sojourn. This doth not seem to have been practised before the captivity. For though the Kenites, Judg. 1. 16, or rather part of them, 1 Sam. 15. 6, dwelt among the Jews, yet as they had neither house, nor vineyard, nor field, but dwelt in tents, Jer. 35. 7—9, as did Abraham, who had not a foot of the land in possession, Acts 7. 5, their case was not the same with that which is appointed here. But still in this alteration it appears, that the twelve tribes are meant literally, else there would be no distinction between them and the profelytes*.

And surely the vision must relate to those Israelites, who were to return in a short time from Babylon, not to those of a future age. It belonged to those who had been idolaters †,

and practised their idolatrous worship in God's temple, so that only the wall was between him and idols: Comp. c. 8: and part of whose idolatries had been honouring the carcases of their kings: 43. 7—9: and if they repented, the pattern of the house was to be shewn them, v. 11, which had been a small consolation, had it not been to be built for above 2000 years after. And as no other cause of God's anger against them is mentioned or hinted at but their idolatry, surely the vision must relate to their return from that captivity, before which they had been idolaters, not from one before which they had not ‡.

Besides, the temple to be built, or rather represented in this vision as built, is plainly the Jewish temple. Learned men, as Vallapandus and others, apprehend it to be of the same dimensions with Solomon's, and Vitranga is said to have proved it in a Dutch work to be of the same dimensions also with Zerobabel's, and Herod's. And Lowth apprehends there might be probably need of so exact a description of it, as is given in this vision, in order to enable them to build one of the same dimensions. Moses had the dimensions of the tabernacle revealed to him, Exod. 25 &c. and David of the temple, 1 Chr. 28. 11. 19; and no one after the captivity could be supposed to remember these. But there is a description of Solomon's temple, 1 Kings 6, which we must suppose them to have had then, and which would be a great direction to them, though not so particular as Ezekiel's ||. Zerobabel's temple

* The meaning may possibly be, that the Gentile converts to Christianity shall have the same privileges with the Jewish. But supposing this, the twelve tribes must mean real Israelites: and they are considered as the principal inhabitants in this vision: whereas the Gentile profelytes to Christianity have greatly exceeded the Jewish. There is indeed a difficulty in the execution of this order, unless the several tribes in their captivity were kept distinct. For else how could it be determined amongst which of them the profelytes sojourned? But perhaps the meaning is, that where they sojourned after the return, and before the division of the land, there they should have a share. It is foretold, Zech. 2. 11, that Zion should have many profelytes at the return from Babylon; for that time appears by v. 6, 7, to be meant.

† They and their Kings. c. 43. 7.

‡ It should also be observed that as a person, with a line of flax in his hands, measures here the city as well as temple, so Zech. 2. 1, 2, a person appears with a measuring line in his hand going to measure Jerusalem, the length and breadth of it; and this was when Zion, that dwelt with the daughter of Babylon, was commanded to flee from the land of the north. v. 6, 7.

|| And it is not easy to conceive, why directions so minute as his should be given, but in order to a real literal building. For surely no certain allegorical sense can be given of each. And to make them all only as ornaments of a parable is loading it with ornaments beyond measure.

temple was indeed much inferior to Solomon's, Hagg. 2. 3; but this might be in ornaments, not things essential. The old people wept when the foundations of it were laid Ezr. 3. 12. but this might be joy or tenderness, not sorrow at its being of less dimensions, and indeed Solomon's was not very large §.

The glory of the Lord had been seen by Ezekiel leaving the first house, 10. 19, and going to a mountain on the east (as it must naturally do, when it went out of the house, because the entrance of it was from the east) and standing there. 11. 23. And from the east it returned to this temple in the vision, and filled the house. 43. 1—5. 44. 4. Now the glory of the Lord * entered into Solomon's temple at the dedication of it, so that the priest could not enter into it to minister. 1 Kings 8. 10, 11. 2 Chron. 5. 13, 14. This was before Solomon's prayer. And again after this prayer fire came down from heaven, and consumed the sacrifice, and the glory filled the house so that the priests could not enter. 2 Chron. 7. 1, 2. One supposes therefore, it was not always in the same degree. But after this I know not that we have any mention of it in the historical books, though there is a vision of it If. 6. Nor, I think, doth Josephus say any thing of it afterwards, though he doth say Antiq. 3. 8, 9, that the prophetick shining of the breast-plate and stone of the high priest's right shoulder left off 200 years before his time: τὸ θείον δυνάμει νότος ἐν τῇ παραβόλῃ τῶν νόμων. We are not surely to think, that the glory of the Lord stayed till the return from the captivity, much less stays till a future return, on any hill to the east of Jerusalem; nor indeed is it said, but only that it went to a hill in the east, and returned by the way of the east. But are we to suppose that it did, or will literally return at all to the

temple there described? It is said here that it did, but it is said in a vision †. And neither Ezra, who gives the history of the building of the temple, nor Nehemiah, nor the prophets, who wrote afterwards, nor Josephus, mention it, which yet surely some of them would, though one should indeed have thought the departing of it at the Babylonish captivity should have been mentioned too. But if it did not return at the return from Babylon, it is not likely, if Christianity be true, to return at any future return of the Jews. For will God's glory now inhabit a temple built on the principles of Judaism, as this of Ezekiel's plainly is?

Strangers uncircumcised in heart, and in flesh, had been brought into the temple, and the prophet was directed to tell the people of this; and to charge that into this new temple no stranger uncircumcised in heart or flesh should enter. 44. 6—9. Surely this direction and charge must relate to a time near the commission of that offence, and to the next temple that was built after it, not a time distant, we know not how much above 2000 years; especially as the last temple had no such crime allowed in it, and therefore there was no need to caution against it in a yet future one. And a literal circumcision must be meant here. For the crime under the former temple had been, admitting persons literally uncircumcised; and the repetitions of that being forbid, the same circumcision must be meant; besides that the sense is determined by adding in the flesh as well as in heart. Uncircumcised, when opposed to uncircumcised in heart, means literally, Jer. 9. 25, 26; much more than where in flesh is added.

Further, ‡ sacrifices were to be offered in this temple, c. 43, 44, 45, 46, of blood and fat, 44. 7,

§ Some make the measures of Ezekiel's temple and other things foretold so large, that the meaning cannot be literal. But I have not yet seen sufficient authority for this. Or if the measures were much larger than Solomon's temple, or than it was possible the temple, &c. should be, it might mean, not that no literal temple was intended, but that it should be a very large and spacious one, as certain numbers are put for uncertain, and hyperbolical ones for real ones, as in the burning the weapons of Gog's army, and burying their carcases.

* I think it is not mentioned from the entering into Canaan till now.

† Which perhaps may mean only, that God will as certainly direct and protect his people as if he was visibly present by a symbol amongst them.

‡ There was to be an altar of such dimensions as are exactly specified, 43. 13, &c.

44. 7, the blood to be sprinkled on the altar, 43. 18, and God promises to accept them: 43. 27. Now though Christians are said in the New Testament to offer sacrifices, and their worship is understood to be meant in the Old Testament when incense and a pure offering is mentioned, Mal. 1. 11; yet the word there is *מִנְחָה*, which denotes particularly a bread offering, and I believe the goats, bullocks, rams for sin, peace, burnt offerings, with their times, and quantities of flour and oil added to them, as described in these chapters, cannot be understood of other, than real Jewish sacrifices ||.

Besides, they were to be offered by priests of the line of Aaron, and those of the sons of Zadoc, because the other priests had been guilty of idolatry, and those priests were to be employed only in lower offices in the temple: 44. 10—16. 48. 11. Now this seems to intimate a more speedy restoration of the temple, than the 70 years of Jer. Dan. Zech. will allow, and Ezekiel never mentions a number of years, but only that the time of return is near. After the 70 years scarce any could be supposed capable of officiating, that had officiated in an idolatrous worship before. But the prohibition may be designed for their posterity. And for their posterity in Zerobabel's temple it might. But surely not in a time yet future, when nothing but a revelation can determine who are Zadoc's posterity, and when it would seem very strange, a punishment should commence for what their forefathers did so long ago. And not only the sons of Aaron as such would not be put to officiate in a Christian temple of the Jews, but Christian ministers would scarce be described in this manner. But supposing this temple to be that to be built after the return from Babylon, all would be easy.

Further still, ceremonial laws of sacrifice and purification and distinction between what

the priests might do, and what the people might &c. were to be in force under this temple. c. 43. c. 44. Whether some of these may differ from the Mosaic, I have not particularly examined: if they do, Ezekiel must be considered as being in part a new legislator; and I believe David and Solomon varied in some things from the rules of Moses: But still all these things cannot be designed, either to have allegorical meanings only, or to be ornaments of a parable only.

The prince mentioned in this vision, cap. 44—48, cannot be the Messiah, but the ruler for the time being of the Jewish nation. It is directed, where he should sit in the temple to eat his share of the sacrifices, when and how he should go in and out, what he shall offer is specified very minutely for the sabbath day, for his voluntary offering &c. Particularly, it is directed, 45. 22, that at the passover he shall offer a bullock, a sin offering *for himself* and all the people. To guard him against the temptation of oppressing the people, he hath a provision of land allotted him, 45. 8; where it follows, and my princes shall not more oppress my people §. It is directed, 46. 16. &c. that if he give land out of his inheritance to one of his children, it shall be perpetual; but if to another, it shall be only to the Jubilee. And the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession: he shall give his sons inheritance out of his own possession. These are plainly political rules for common princes, and for a succession of them. Nor is there any thing great said either of the character, or the dignity and dominion, of any particular prince in this vision: though there are considerable things said of the prosperity of the branch of the cedar, which God would plant in the mountain of Israel, but not more than would be proper concerning a flourishing king of

|| Which, if the epistle to the Hebrews be true, to say nothing of the rest of the New Testament, God will not accept now, and therefore they must not be understood of future times.

§ The princes, it seems, had oppressed them, whence it follows v. 9, Let it suffice you O princes of Israel—take away your exactions from my people:

of Israel. 17. 22, &c. Nor doth he any where say * more of the people of the Jews, than that they should return, and live happily in their own land, one people under one king, God's servant David, and should not be wicked any more or longer, but have his tabernacle amongst them for ever. See particularly c. 37. 24, and 39. 25 &c. And accordingly in this vision it is said, 43. 7 †, that the temple here described was the place of God's throne, where he would dwell for ever in the midst of the children of Israel, and his holy name should neither they nor their kings defile any more by their idolatries. This must relate to their return from a captivity, into which they had been sent for idolatry. And in order to preserve the truth of the prophecy, the words *for ever* and *no more* must be explained, as they must in several other places for the same purpose. But supposing them to be understood of a long time only, they will preclude any plea, that the things here foretold were to have been fulfilled if the Jews had been pious; but were not, they being otherwise.

Some object against understanding the description of the temple &c. literally, that the waters said to flow from the temple, and the increase of them, and their sweetening the Dead Sea, and the trees upon their banks with leaves for medicine, 47. 1—12, cannot be so understood, and direct the rest not to be so understood. But there was some liberal foundation for this also. For there was much water conveyed in pipes to the temple for washing the place and the sacrifices and the priests, as Aristæas affirms, whose book must have been written whilst the temple stood, and Lightfoot from the Rabbins, and the nature of the things shews. And if I understand Lowth right, they ran out at the east end of

the temple, and these several pipes uniting their streams with one another, and with the water of Siloam, and Kidron, and others, which were formerly more plentiful about Jerusalem, than in later times, and with waters from cisterns, see Reland, p. 294. 299, 300. 303. 856—860. might in a short space grow deep and considerable, and might also have trees on their banks, though I find no mention of any, and though Reland p. 295 mentions a place, where Kidron had none. What virtues the leaves of these trees might have I know not. But I see not why Grotius should think, these waters must be those of the fountain Callirhoe: for that being a medicinal water, as Josephus and Pliny say it was, see Reland p. 302, 303, hath no connexion with the medicinal virtue of the trees on its banks. And though Solinus in Grotius says, it was Hierosolymis proxima, yet that proximity might be at some miles distance, and these waters were at a town which took its name of Callirhoe from them, and was near the Dead Sea. Reland p. 302, 678. Grotius also understands the healing of the waters to mean only, that this river shall pass through the Dead Sea, without being hurt by it, as the Rhone through the Lemane Lake, and others. But no river passes through the Dead Sea, but all are lost in it. And though perhaps a larger quantity running in might make fish live in it; yet neither hath this ever literally happened, nor doth it appear to what very great purpose it would serve. Can it be intended then only as an hyperbolical expression, that in some time then future Jerusalem should have a more plentiful supply of water ‡, or in general, that it should have every thing they could wish? || Is. 41. 17—20 promises the Jews plenty of water in the wilderness, where there was none before,

* Or prophecy any thing against that kingdom, in which he lived; though not only Isaiah, who lived before, but Jeremiah, who lived in a remote part of the empire, did.

† On the house being filled with the glory of the Lord.

‡ Which might be by repairing of the aqueducts, of which as Solomon and Hezekiah took care, so did afterwards Nehemiah and Simon. See Notes on Zech. 14. 8 in Pool.

|| As indeed a promise of streams of water in uncommon places seems, Is. 30. 25, to mean plenty of good and happiness.

before, and that a variety of trees should grow there; and 43. 19, 20, that they should be for his people to drink, and that the beasts, dragons, and owls, should honour him for them. And from 35. 6—10, and 48. 20, 21, one should think this was to be at the journey from Babylon, in which, if any miracles of this kind had been literally performed, surely the book of Ezra, or Nehemiah, would have mentioned them. But If. 44. 1—5 rather directs to understand these promises of God's spirit, which should extend to the fiercest of the Gentiles, as well as be abundantly poured on the Jews; and to these waters every one that is thirsty is invited, If. 55. 1, and shall draw water with joy out of the wells of salvation, If. 12. 3; and God feeds his sheep by the waters of rest. Ps. 23. And this seems the most natural interpretation of what is said here, and Joel 3. 18, that a fountain shall come forth of the house of the Lord, and water the valley of Shittim, which was near the Dead Sea; and Zech. 14. 8, that living waters should flow from Jerusalem, half to the eastern, half to the west sea*. Indeed Commentators mention some springs at Jerusalem that flowed literally some to the one, some to the other; but I know not on what authority. And were it literally true, it would still seem also a figure of what v. 9 expresses, "And the Lord shall be king over all the earth." And which Isaiah 2. 3, and Micah 4. 2, express in terms nearer akin to this figure: The Lord shall go forth of Zion, and the word of the Lord from Jerusalem †. And the conversion of Gentiles is foretold in the Old Testament under the figure of taming wild beasts, and may be well understood here in Ezek. by healing the waters

of the Dead Sea, of which yet some places would not be healed ‡. But still this doth not prove, that the rest of the prophecy is not to be understood literally, any more than that the return from the captivity is not to be understood so. Nor doth any thing determine this increase of religious knowledge and practice to Christianity. Yet the mention of fishers favours it, as the apostles were some of them such, and Christ tells them, they should be fishers of men. But on the other hand this makes a confusion of figures: first, to make the waters a symbol of religious knowledge and divine grace, then instantly to represent the conversion of men, by pulling them out of these waters in which alone they can live: whereas considering it only as an ornament consequential to the waters being made wholesome, this difficulty is avoided.

Some indeed have understood v. 8, that these waters were to flow through Galilee; and so 6. translate it, and so Ch. Syr. may be understood. Whether the word may not also be an appellative in them I know not. But if it be Galilee, it must be also eastern Galilee, and no such country is named elsewhere ||. Besides no waters from Jerusalem could flow through Galilee; but they did flow through the east country, to the Dead Sea, which is called the East Sea, v. 18; and these very waters are said to flow that way in Joel, and part of them to flow that way in Ezekiel. And the word must in some places of scripture signify something different from Galilee, and probably signifies a country, or boundary. Nor doth the New Testament, or any old Christian writer, so far as I can learn, apply this text to Christ's preaching. Still, without question,

* Conformably to which Ezek. 47. 9 mentions two rivers, though before and after only one is mentioned. But see Hebr. Bib.

† And If. 11. 9 brings it nearer still, The earth shall be full of the knowledge of the Lord as the waters cover the sea. Refer ad n. 1. And it hath been already observed here, that Zech. foretells, there should be many profelytes after the return from Babylon.

‡ If the waters mentioned in the above place of Zech. 14. 8, be the same with the fountain opened to the house of David, and the inhabitants of Jerusalem for sin and uncleanness, Zech. 13. 1, this would turn one's thoughts to water for washing, not drinking, i. e. to expiation, not instruction. But the fountain, Zech. 13. 1, seems rather parallel to the clean water sprinkled Ezek. 36. 25. For the water of sprinkling was for חטאת and נדה, Numb. 19. 9, 13, which are the very words used Zech. 13. 1.

|| Upper and lower are: but one lay just south of the other.

question, Christianity had spread true religion vastly more, than Judaism did; and therefore this part of the prophecy is more applicable to Christianity. And as these waters flowed out after the temple was built, and it is not said how long after, or how long they were in coming to be so great a stream; the building of the temple, and the rules about worship, and about the prince, may be literal, and belong

to Judaism, and this of the waters be figurative, and belong chiefly to Christianity. But then * the division of the land cannot well be both literal and true; for few of the twelve tribes returned, and we have no ground to think any such division was made to those that did. Nor yet did their sins hinder these things. For, as was mentioned above, it is in this vision foretold, they should not sin †.

C. XL.

* The city and temple were not built according to these directions; for they were not separate from one another as c. 45. c. 48 require them, and accordingly Revel. 21. 22 says there was no temple in the city, but gives another reason; nor were there such portions assigned, so far as appears, to people, prince, or priests at Jerusalem.

† And probably for some time after their return from captivity they sinned less than ever they had done in the same time before.

One should not think Ezekiel had respect to the tree of life, in what he says of the trees on the bank of this river. For though indeed in Hebrew *tree* may be used for such trees, yet Gen. 2. 9 placing the tree of life in the midst of the garden intimates there was but one, whereas in Ezekiel there are many trees, and it should seem of several sorts. Yet Revel. 22. 2. plainly referring to this place calls the tree [for he says *ξύλον ζωής*, though he must mean in the plural] *ξύλων ζωής*.

- 1 IN THE five and twentieth year of our captivity, in the first *month*, on the tenth *day* of the month, in the fourteenth year after that the city was smitten, on the self-same day the hand of Jehovah was upon me, and he brought me thither :
- 2 in the visions of God brought he me into the land of Israel, and set me upon a very high mountain, upon which *was* as the
- 3 * frame of a city over against *me*. And when he had brought * Or, *building*. me thither, behold, *there was* a man whose appearance *was* as the appearance of brass, with a line of flax in his hand, and a
- 4 measuring reed ; and he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and † set thine heart unto all that I shall shew thee: † Or, *regard*. for to the intent that I might shew *them* unto thee art thou brought hither: declare all that thou shalt see unto the house of Israel.
- 5 And, behold, a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits *in length*, by the cubit and an hand-breadth : and he measured :

1. —in the first *month*] For בראש השנה I read with *ó*. בראשון : as c. xxix. 17. xxx. 20. xlv. 18, 21.

—fourteenth year] See on c. i. 1, 2. The eleventh year of Zedekiah, in which Jerusalem was taken, was also the eleventh year of Jehoiachin's captivity, from which the prophet dates : and therefore the twenty-fifth year of Jehoiachin's captivity was the fourteenth year after the taking of Jerusalem.

—on the self-same day] 'עַל הַיּוֹם הַהוּא *éneí. ó*. ea igitur die. Houb. illo inquam die. Dathius.

—and he brought me thither] Jehovah brought me in vision from the land of my captivity. "This clause is not in *ó*. Syr. seems improper to be said before v. 2, and hath probably crept in here from v. 3. Some perhaps may think that for שמה we should read ירושלמה, as י precedes." Secker.

2. —a very high mountain] If mount Moriah cannot be so called, the station may be considered as merely represented in vision, without a corresponding real one. "This

probably signifies nothing more than that Jerusalem and the true worship of God should be very much exalted, and made known to all the world. A similar image we find Isai. ii. 2." Michaelis.

—upon which] על also signifies *apud, prope*.

—over against *me*] מנגד *ó*. Houbigant. But if the mountain was no more than a visionary representation, the common reading and translation may stand : "by which was as the frame of a city on the south."

3. —of brass] Bright and sparkling.

4. —said unto me] One MS. adds ויאמר, and said : but see v. 45.

—set thine heart unto] See Exod. ix. 21. Deut. xxxii. 46. "Diligently attend to."

—shew *them* unto thee] Perhaps דרמותך, as ה follows.

—art thou brought] הובאת, 2 MSS : and 5 other MSS. and 2 edd. omit the ה at the end.

5. —by the cubit and an hand-breadth] Each cubit containing a cubit and an hand-breadth ;

* Or, *thickness*.

† H. *Whose face was the way toward the east.*

‖ Or, *lintel*.

- fured the * breadth of the building, one reed; and the height, one reed.
- 6 Then came he to the gate † which looked toward the east, and went up the steps thereof, and measured the || *upper* threshold of the gate, one reed broad, and the other threshold
- 7 of the gate, one reed broad. And every chamber was one reed long, and one reed broad; and between the chambers were five cubits: but the threshold of the gate, by the porch of the
- 8 gate within, was one reed. [He measured also the porch of
- 9 the gate within, one reed.] Then he measured the porch of the gate, eight cubits; and the pillars thereof, two cubits:
- 10 now the porch of the gate was inward. And the chambers of the gate, eastward, were three on this side, and three on that side; they three had one measure, and the pillars had one
- 11 measure on this side and on that side. And he measured the breadth

breadth; called the great cubit c. xli. 8, and supposed equal to half a yard. According to Michaelis, the Hebrew measures are: 1. The finger's breadth. 2. Four fingers, or hand-breadth. 3. Ell; the smaller of five hand-breadths, the larger of 6. 4. Rod; of 6 ells. He also allows the Rabbinical account, that a finger is equal to the length of 6 barley grains.

—of the building] Of the outer wall; which was three yards high, and three yards broad. This wall surrounded a part which corresponded to the court of the Gentiles, and served as a security against the precipices of the mount on which the temple stood. The word is here translated by *ὁ προτείχιμα*, and in many following places *τὸ διόρισον*.

6. Then came he &c.] After having passed the court of the Gentiles, he came to the eastern gate of the court of Israel. Villalp.

—the steps thereof] *במעלות שבע*, seven steps, is the reading of *ὁ*. Arab. See v. 22, 26. *במעלותיו*. MSS.

—the upper threshold &c.] *Liminis utriusque superioris et inferioris latitudinem mensus* est. Dathius. The breadth of these was equal to the breadth of the wall.

7. And every chamber &c.] These chambers for the porters were built on each side of

the gateway; but, as they projected beyond the walls of the gateway half a cubit on each side, they of course left the passage between them only five cubits: see Houbigant: whereas, according to v. 6, the inner threshold of the gate was a reed, or six cubits.

8. He measured &c.] Houbigant omits this verse with *ὁ*. Syr. V. 10 MSS. and 1 ed. He observes that the four first words are repeated from the beginning of v. 9, and the three last from the end of v. 7; and that the whole is inconsistent with v. 9. Possibly the porch of the inner gate, mentioned v. 15, is here represented as measured.

9. —the porch] This portico looked inward, i. e. into the first court. Lowth. It was eight cubits in breadth.

—and the pillars thereof] *ואיליו*, or *ואליו*, 9 MSS. These were side-pillars, or half-columns, of stone; which supported the lintel, and were each one cubit broad.

10. —eastward] The three chambers were in a line eastward.

—and the pillars] *ואיליו*, 6 MSS. Their side-pillars, or half-columns, or fronts of the doors, were equal.

—and on that side] *ומכה*, 15 MSS. 2 edd.

breadth of the entry of the gate, ten cubits; and the length
 12 of *the entry* of the gate, thirteen cubits. The border also before
 the chambers *was* one cubit *on this side*, and the border *was* one
 cubit on that side; and *every* chamber *was* six cubits on this
 13 side, and six cubits on that side. Then he measured the gate
 from the roof of *one* chamber to the roof of another: the
 breadth *was* five and twenty cubits; *and* door *was* over against
 14 door. He measured also the pillars, sixty cubits: and *they were*
 15 by the pillars of the court of the gate round about. And from
 the front of the gate of the entrance unto the front of the porch
 16 of the inner gate, *were* fifty cubits. And *there were* narrow
 windows.

11. —ten cubits] The breadth of the gate exceeded that of the porch by two cubits, that is, by the breadth of the two side-columns mentioned v. 9. See Houbigant.

—and the length] וַאֲרָךְ, 2 MSS. *δ*. V.

—of *the entry* of the gate] See Houbigant.

12. 'The border] Some understand this of a projecting rail, or balustrade. Houbigant says that, as the vestibule was only thirteen cubits long, that space was occupied by two chambers and by the additional breadth of two side-columns; and that the third chamber was not in the area of the vestibule, but between the columns of the court within. Others rightly place the three chambers in the interval mentioned v. 15.

—*on this side*] The former part of this verse will correspond with the latter, if מִכַּפֵּה is supplied after אַחֶמָה, with MS. n. 30.

—six cubits on that side] מִכַּפֵּה, MSS: and throughout the chapter.

13. —of another: the breadth] We may read לִגְגַּן וְרֹחֶב. "from roof of *every* chamber to roof: and the breadth" &c. These opposite chambers of the vestibule were six cubits broad: v. 7. To these twelve cubits add ten for the breadth of the vestibule, v. 11; and three cubits for the walls on which the beams of the chambers rested; and the whole breadth of the roof will be twenty-five cubits.

14. Observe how *δ*. and Syr. differ from the text. In *δ*. MS. A. the measure is twenty cubits, but in MS. Vat. and Ar. twenty-five.

He measured also] Houbigant reads וַיִּמָּד.

—and *they were* &c.] Houbigant renders, Parastadibus erant portæ in circuitu atrii: literally, "and to the pillars of the court *were* gates round about:" the singular being twice used distributively for the plural, as v. 7, 16. He thinks that the length to which these pillars extended is here meant, and not, as most suppose, their height: and understands the sixty cubits of the length of the porticos of which the wing of the outer enclosure consisted; which porticos were distinguished by columns, and were empty and without chambers. He observes that the angel had only a reed of six cubits; is no where represented as ascending; and measured only the height of the outer wall, v. 5, and of the altar, v. 42.

The rendering in the text supposes the pillars ranged within the area, on each side of the portico, to the distance of thirty cubits north and as many south, though not extending as far as the thirty chambers mentioned v. 17; fifteen of which chambers may have been situated on one side of the portico, and fifteen on the other, to the extremity of the building.

15. And from] Houbigant reads וּמִמֶּנִּי. The outer vestibule was thirteen cubits long: v. 11. The length of the inner vestibule is here added.

—the entrance] הָאֵיכָּתוֹן, MSS. edd. For עַל פְּנֵי 3 MSS. read פְּנֵי.

windows to the chambers, and to their pillars within the gate round about; and likewise to the porches *were* windows round about within: and upon *each* pillar *were* palm-trees.

- 17 Then he brought me into the outer court; and, lo, *there*
were rooms, and a pavement made for the court round about:
 18 thirty rooms *were* upon the pavement. And the pavement
 towards the side of the gates, by the length of the gates, *was*
 19 the lower pavement. Then he measured the breadth, from
 the front of the lower gate unto the front of the inner court
 without, an hundred cubits eastward.
 20 Then he brought me northward; and *as for* the gate that
 looked toward the north, in the outer court, he measured the
 21 length thereof and the breadth thereof. And the chambers
 thereof *were* three on this side, and three on that side; and the
 pillars thereof, and the porches thereof, *were* as the measure of
 the former gate: the length thereof *was* fifty cubits, and the
 22 breadth five and twenty cubits. And the windows thereof,
 and the pillars thereof, and the palm-trees thereof, *were* as the
 measure of the gate which looked toward the east; and they
 went up unto it by seven steps, and the porches thereof *were* in
 front.

16. —and to their pillars] Read אִילֵּיהֶם with Houbigant. The flat semi-columns, mentioned *v.* 10, had windows with narrow openings outward, but widening within.

—*were* windows] *V.* 6. and 2 MSS. read חלונות, without *vau* prefixed.

17. —the outer court] The court of Israel, or of the people: the outer of the two courts mentioned 2 Kings xxi. 5. Herod added a third, called the court of the Gentiles.

—upon the pavement] Over the paved cloister, upon the higher pavement. Perhaps we should read על הרצפה.

18. —the lower pavement] Which lay on either side of the entry formed by the gates. This paved cloister was equal in breadth to the length of the entry between the two gates. See *v.* 11, 15.

19. —the lower gate] The western gate of the entry; from which to the opposite eastern front of the inner court were one hundred cubits. The breadth of the area, compre-

hended between the gate of the outer square and that of the inner, was one hundred cubits.

—eastward] In the direction which looked towards the eastern part, from which the mensuration began.

20. Then he brought me &c.] See 6. *Ar.* Houb. וְהָבִיאתִי (as *v.* 17, or, וַיֹּלִיכֵנִי, as *v.* 24) לַצִּפּוֹן. It is also necessary to read לִקְרִיבָה, or קְרִיבָה, in *v.* 19.

21. Manuscripts have וְתַחֲתָיו, מִפָּה twice, וְאֵילָיו, and וְאֵלֵמָיו: and Houbigant reads הָיוּ. But that the singular may be used distributively for the plural, see *v.* 14. There are like variations in MSS. *v.* 22, 24, 25.

—fifty cubits] See *v.* 15.

—five and twenty cubits] See *v.* 13.

22. —and the pillars thereof] *Syr.* reads וְאֵילָיו, which is naturally followed by *and the palm-trees thereof*. See *v.* 16. Mention is made of the porches in the close of the verse.

—in front] So Houbigant, who reads לַפְּנִימָה.

- 23 front. And *there was* a gate of the inner court over against the gate toward the north, as toward the east; and he measured from gate to gate an hundred cubits.
- 24 Then he led me toward the south; and, behold, a gate toward the south: and he measured the pillars thereof, and the
- 25 porches thereof, according to those measures. And *there were* windows in it, and in the porches thereof round about, like those windows: the length *was* fifty cubits, and the breadth
- 26 five and twenty cubits. And * *there were* seven steps in going * Or, *the steps* up to it, and the porches thereof *were* in front: and it had *thereof were* palm-trees, one on this side and another on that side, on the *seven steps*.
- 27 pillars thereof. And *there was* a gate of the inner court toward the south; and he measured from gate to gate toward the south, an hundred cubits.
- 28 And he brought me to the inner court by the south gate; and he measured the south gate according to those measures.
- 29 And the chambers thereof, and the pillars thereof, and the porches thereof, *were* according to those measures: and *there were* windows in it, and in the porches thereof, round about: the length *was* fifty cubits, and the breadth five and twenty
- 30 cubits. And the porches round about *were* five and twenty
- 31 cubits long, and five cubits broad. Also the porches thereof *were* toward the outer court; and palm-trees *were* upon the pillars thereof; and *in* the going up thereof *were* eight steps.
- 32 And he brought me into the inner court toward the east;
- 33 and he measured the gate according to those measures. And
the

23. —inner court] Or, court of the priests.
—as toward the east] Read כלקדים as 6.
Houb. “as there was a gate over against that toward the east.” See v. 19.

26. —in going up to it] עלותיו, ascensus ejus; MSS. edd.

—in front] See v. 22. “in the front of the gates:” the singular and plural number being both used to the substantive understood distributively.

29. —fifty cubits] See v. 15, 21.

—five and twenty cubits] See v. 13, 21.

30. This verse is omitted in 6. MS. Vat. and Michaelis thinks that it is not genuine. It

is wanting in 2 MSS. and was at first wanting in a third.

—long] Villalpandus, and others, interpret this of height: which, says Houbigant on v. 11, is always denoted by קומה or גבה; as v. 5, 42. The porticos about the door of each adjacent chamber within the gateway extended in length twenty-five cubits; and the breadth of each portico was five cubits. See v. 7, 16.

31. —the going up] מעלות, *steps*, 2 MSS. But מעליו, *its steps*, is a reading of better authority here and v. 34, 37.

- the chambers thereof, and the pillars thereof, and the porches thereof, *were* according to those measures: and *there were* windows in it, and in the porches thereof round about: the length *was* fifty cubits, and the breadth five and twenty cubits.
- 34 And the porches thereof *were* toward the outer court; and palm-trees *were* upon the pillars thereof, on this side and on that side; and *in* the going up to it *were* eight steps.
- 35 And he brought me to the north gate, and measured *it*
- 36 according to those measures; the chambers thereof, the pillars thereof, and the porches thereof: the length *was* fifty cubits, and the breadth five and twenty cubits. And the porches thereof *were* toward the outer court; and palm-trees *were* upon the pillars thereof, on this side and on that side; and *in* the
- 38 going up to it *were* eight steps. And *as for* the rooms and their entries in the porch of the gates, there they washed the burnt-offering.
- 39 And in the porch of the gate *were* two tables on this side, and two tables on that side, to lay thereon the burnt-offering
- 40 and the sin-offering and the trespass-offering. And on the side without, at the going up to the door-way of the north gate, *were* two tables; and on the other side, which *was* at the porch
- 41 of the gate, *were* two tables: four tables *were* on this side, and four tables on that side, by the side of the gate; eight
- 42 tables, whereupon they slew *their sacrifices*. And the four tables for the burnt-offering *were of* hewn stone: their length *was* a cubit and an half, and their breadth a cubit and an half, and their height a cubit: whereupon also they laid
- 43 the instruments wherewith they slew the burnt-offering and the sacrifice. And *there were* edges, *of* an hand-breadth, prepared within round about: and upon the tables *was* the flesh of the offering.

44 And

36. the chambers] וּמִתְּנָי, and the chambers, 4 MSS. 6. Ar. Syr.

37. —the porches thereof] See V. 6. v. 31, 34.

38. —in the porch] Nine MSS. and 3 edd. read מִלְּפָנֶיךָ, which resembles מִלְּפָנֶיךָ. Otherwise we must read מִלְּפָנֶיךָ, in the pillars.

—of the gates] Both the inner and outer gate. See v. 44. But הַשַּׁעַר seems the true reading, as in v. 39, 40, 41, and Syr.

—they washed] See Lev. i. 13.

43. —edges] See c. xliii. 13. labra, V. Houb. Dath. ἄλγῃ, A. 2. Aq. Theod. in Montf. Hex. unci, Chald. Grot.

- 44 And he brought me to the inner gate; and, behold, *there were* two rooms in the inner court; one on the side of the north gate, and its prospect *was* toward the south; and one on the side of the south gate, and the prospect *was* toward the north. And he said unto me, This room, whose prospect *is* toward the south, *is* for the priests that keep the charge of the house.
- 46 And the room, whose prospect *is* toward the north, *is* for the priests that keep the charge of the altar: these *are* the sons of Zadok, who come near to Jehovah, from among the sons of Levi, to minister unto him.
- 47 Then he measured the court; the length *was* an hundred cubits, and the breadth an hundred cubits; *it was* square: and the altar *was* before the temple.
- 48 Then he brought me to the porch of the temple; and he measured the pillars of the porch, five cubits on this side and five cubits on that side: and the breadth of the gate *was* three
- 49 cubits on this side and three cubits on that side. The length of the porch *was* twenty cubits, and the breadth ten cubits: and they went up to it by ten steps: and there were columns by the porch, one on this side and another on that side.

C. XLI.

44. And he brought me &c.] It is clear that v. 45, 46, refer to the chambers mentioned in this verse: and therefore Mr. Lowth and Houbigant justly prefer the reading of *ó*. For *והוצאני* Houbigant proposes *והוצאני*, or *והוצאני*, or *והוצאני*.

—and behold] *והנה*, *ó*. Houb.

—two rooms] *שנים*, (rather *שתיים*) for *שרים*. Houb. from *ó*.

—one] *אחד*, (rather *אחת*) for *אשר*. Houb. from *ó*.

—and its prospect] Read *ופניה*, as in v. 45, 46; or, *פני*, which, as Houbigant observes, is parallel to the other *פני* in this verse.

—toward the south] *הדרום*, for *הקדים*. Houb. from *ó*.

—and one] *καὶ μία*. *ó*.

46. —Zadok] The lineal descendent of

Aaron, through Eleazar and Phineas. See 1 Chron. vi. 53. Numb. xxv. 13.

48. —measured the pillars of the porch] *אמת אלם*, *the porch*, 2 MSS. and 1 originally; V. *ó*. MS. Al. Syr. The reading of the text, *אל*, or *איל* as one MS. reads and another in the margin, is explained by v. 9; and the thickness of the piers, or doorcase, must be understood. If the breadth of the porch be meant; it was measured in two parts, corresponding to the valves of the doors.

—of the gate] The folding gate, each part of which measured three cubits.

49. —ten cubits] This is the reading of *ó*. ed. Ald. See 1 Kings vi. 3.

—ten steps] Read *עשר* with *ó*. and with Houbigant in his version.

C. XLI.

- 1 Afterward he brought me to the temple; and he measured the pillars; six cubits *was* the breadth on this side and six cubits *was* the breadth on that side, *which was* the breadth of the tabernacle. And the breadth of the door-way *was* ten cubits; and the sides of the door-way *were* five cubits on this side and five cubits on that side: and he measured the length thereof forty cubits, and the breadth twenty cubits.
- 2
- 3 Then he went inward, and measured the pillars of the door, two cubits; and the door, six cubits; and the breadth of the door-way, seven cubits [on this side, and seven cubits on that side.] And he measured the length thereof, twenty cubits, and the breadth, twenty cubits; according to *the front of* the temple.
- 4
- 5 Then he measured the wall of the house, six cubits; and the breadth of *every* side-chamber, four cubits round about,
- 6 round about the house. And the chambers *were* * one over another,

* H. *chamber over chamber thrice.*

In Josephus, the *πρόσθιον*, or vestibule, was 20 cubits long, according to the breadth of the house, and 10 broad. Ant. viii. iii. 2.

1. —the pillars] But *αἶλαμα*. *ó. the porch*: and we find *אֵילִים* and *אֵילִים* in MSS. See on c. xl. 48.

—of the tabernacle] As appears from Exod. xxvi. 16, 22, 23: where the west side of the tabernacle consists of eight boards, each a cubit and a half broad. But *ó.* read *αἶλαμα*, *the porch*; and Houbigant proposes *אֵילִים*, taken distributively: “*this was* the breadth of the pillars.” In this verse commentators understand *רוּחַב* of thickness; as v. 5.

2. —of the door-way] The door-way, or trance, filled up by folding gates.

—the sides] The walls on each side. Thus the whole breadth was twenty cubits: as was that of Solomon’s temple, 1 Kings vi. 2.

—forty cubits] According to the dimensions of that part of the temple which was before the Most Holy Place in Solomon’s structure. 1 Kings vi. 17.

3. —the pillars] The pillar on which each valve hung was one cubit broad.

—the door] Each valve was three cubits broad. See c. xl. 48.

—cubits on &c.] The words inserted between brackets have the authority of *ó. Ar.* and are agreeable to the tenour of the descriptions in other places. Houbigant. Thus the whole breadth was twenty cubits; according to the dimensions in next verse.

4. —twenty cubits] The length and breadth of the Holy of Holies in Solomon’s temple. 1 Kings vi. 20.

—according to] Two MSS. read *על-פני*, secundum. Nold. 13. See Mr. Lowth.

5. —six cubits] This was the thickness of the temple-wall, as it ran even with the lowest story of chambers.

—side-chamber] See 1 Kings vi. 5, 8.

—four cubits] Syr. reads *seven*. The breadth of the lowest chamber is five cubits, 1 Kings vi. 6. Josephus makes the length and breadth five cubits, and the height twenty. Ant. Jud. viii. iii. 2.

—round about] *סביב סביב* pertinent ad *הזלע*; tertium *סביב* de templo dicitur. Houb.

- another, three *stories*, thirty, *in* rows; entering into the wall which *was built* for the house for the side-chambers round about, that *the beams* might be holden; for *they were* not holden in the
- 7 wall of the house. And *there was* a widening and a winding about † still upward to the side-chambers; for the winding † H. *upward* about of the house *went* † still upward, round about the house; *upward*. therefore the breadth of the house *was* upward: and from the
- 8 lowest *chamber* they went up to the highest by the midst. I saw also the height of the house round about: the foundations of the side-chambers *were* a full reed of six cubits *to* each chamber.
- 9 The thickness of the wall, which *was* for the side-chambers without,

6. —three *stories*] See 1 Kings vi. 6. עולש signifies *thrice*: Exod. xxxiv. 23, 24. 2 Kings xiii. 18, 19.

—thirty] See Jos. Ant. Jud. viii. iii. 2: where it appears that round Solomon's temple were chambers, three stories high, each story consisting of thirty chambers. It is supposed that twelve were placed to the north of the temple, twelve to the south, and six to the east.

—*in* rows] I suppose ב understood before פנמים, as 1 Kings vii. 4, 5.

—entering &c.] The beams of the chambers entering into the outer wall, built opposite to that of the temple.

—holden] The original word is a doubtful term of architecture, not used elsewhere. Perhaps “that the beams might be holden firm in the wall:” גורבים, or כפיסית, being understood. For though the beams of the chambers were admitted into the outer wall, they rested on the projections of the inner wall: either from reverence to the sacred place, or to secure it from fire.

7. —a widening and a winding about] Perhaps an hendiadys for a winding stair-case which widened upward, as the inner wall decreased in thickness; this wall being six cubits thick as high as the first story; five, from the floor of the second story to that of the third; and four, from the floor to the ceiling of the third story: and thus there was a rest of one

cubit in breadth to support the beams of the stories.

—for the winding about &c.] For the stairs. widened as they rose.

—the breadth of the house] That is, of the chambers in each story; each upper story being larger than that immediately below it by one cubit.

—and from] I read with Houbigant ומן, which much resembles וכן.

8. —the height of the house] Of the chamber, which rose to three stories.

—the foundations] מוסדות, 12 MSS. 1 ed. Keri. By the foundations many understand the inner side-wall of the lower chambers, on which the beams of their ceilings rested. See v. 5. This seems to be confirmed by the next verse; which mentions the thickness of the outer wall, into which the beams of the chambers were inserted. See v. 6.

—a full reed] מלא, i. e. מלוי. See MSS.

—*to* each chamber] I conjecture דצילע, from similarity of sound. See v. 11. Some render אצילה, *ad axillam usque*: as if a cubit were meant which reached to the arm-pit, instead of the elbow. See Cocceius. But Michaelis justly objects to the introduction of a new measure: and supposes the word equivalent to מופה, and thus to express a cubit and a hand-breadth. See v. 5. Suppl. ad lex. Hebr. Houbigant renders *separatus*, making it agree with *calamus*.

- without, *was* five cubits: and the *space* which was left *was* the
 † H. *house*. 10 ‡ place of the side-chambers which *belonged* to the house. And
 11 between the rooms *was* the breadth of twenty cubits, round
 about the house on every side. And the doors of the side-
 chambers for the *space which was left were* one door toward the
 north and another door toward the south: and the breadth of
 the *space which was left was* five cubits round about.
 12 And the building which *was* before the separate place, *at*
 the side toward the west, *was in* breadth seventy cubits; and
 the wall of the building *was* five cubits thick round about, and
 the length thereof *was* ninety cubits.
 13 Then he measured [before] the house, an hundred cubits
 long; even the separate place, and the building, and the walls
 14 thereof, an hundred cubits long. Also the breadth towards the
 front of the house, and of the separate place toward the east,
 15 *was* an hundred cubits. And he measured the length of the
 building

9. —the *space* which was left] מִמֶּנּוּ MSS.
 There was a space besides, for a walk, or
 gallery of communication, along the chambers.
 This space was five cubits broad: v. 11.

10. —twenty cubits] This seems to be the
 distance between the rooms built round the
 wall which enclosed the inner court. Singula
 vero conclavia distabant inter se viginti cubitis.
 Dathius.

11. And the doors &c.] And the entrance
 into the side-chambers, which entrance be-
 longed to the galleries, was one entrance
 northward and another southward.

12. —the building &c.] The wall; as c.
 xl. 5. This wall, at the west end of the
 temple, measured seventy cubits from north to
 south: for

The breadth of the temple, v. 2, was 20 cubits	
of the two side walls, v. 5,	12
of the two chambers, v. 5,	8
of their outer walls, v. 9,	10
of the space which was	
left, - v. 11,	10
of the outer wall on	
each side, - v. 12,	10
	<hr/>
	70

—ninety cubits] This wall extended fur-
 ther, from west to east, by 20 cubits; for
 The length of the temple, v. 2, 4, was 60 cubits
 The breadth of one side wall, at

the west,	-	was 6
of one chamber	-	4
of one outer wall	-	5
of the space that was left		5
of the outer wall at each end		10
		<hr/>
		90

—the separate place] By the separate place
 most understand the temple; and some make
 it equivalent to the *space which was left*: v. 11:
 which latter sense seems the more probable one,
 as the word is distinguished from בֵּית, v. 14.

—before the house] לפני הבית. This is
 the reading of ṣ. Ar. The outer enclosing
 wall westward was an hundred cubits long.

—the building] וְהַבֵּינָן 1 MS. The two walls
 of the space that was left seem to be meant.

—and the walls thereof] וְקִירוֹתֵיהֶם ṣ.
and their walls: the extreme surrounding wall.

14. —towards the front] See ṣ. V. Here,
 again, the wall of circuit was an hundred
 cubits eastward.

15. —the length of the building] This is
 called

building before the separate place, and that which was behind it, and the side-buildings thereof on this side and on that side, an hundred cubits.

- 16 And the inner temple, and the porches of the court, the thresholds, and the narrow windows, and the side-buildings round about their three stories overagainst every threshold, were overlaid with wood round about from the ground up to the windows; and the windows were covered.
- 17 Upon *the space* above every door, and upon the inner house, and without, and upon all the wall round about, within and
- 18 without the house, *were* made cherubim and palm-trees, so that a palm-tree *was* between cherub and cherub: and *every* cherub
- 19 had two faces; and the face of a man *was* toward a palm-tree on one side, and the face of a lion toward a palm-tree on the
- 20 other side: *it was* made upon all the house round about: from the ground unto above the door *were* cherubim and palm-trees made on the wall of the temple.

21 *As*

called the length of the wall which enclosed the area, because it was parallel to the length of the temple.

—and that &c.] *וְאֵשֶׁר* is the reading of Syr. Houbigant reads *וְעַל*, and places *וְאֵשֶׁר* before *אֶל-פְּנֵי*. Thus the wall of circumference to the north and to the south is represented as measuring an hundred cubits.

—and the side-buildings thereof] *וְאֶת־יְקִידָהּ*, MSS. edd. *et appendices ejus*. Houb. Dath. The root being *נָתַק*, *avellere*, projecting pillars of the separate place, or buildings detached from it and placed by the wall of circuit, may be meant.

16. And the inner &c.] This is Houbigant's punctuation.

—the thresholds] Both upper and lower.

—and the narrow windows] *וְהַחֲלֹנוֹת*, 2 MSS. See v. 26.

—side-buildings] This general term may have a different sense here and v. 15. Here it may mean the galleries of the chambers.

—overagainst every threshold] Above, opposite to, the lower threshold.

—were overlaid] *Erat tectorium ligni*.

Cocceius says, *ex contextu patet notio*. Some derive the word from the Chald. *decorticavit*; the wood being fitted for the use by taking off the bark. See Pol. Syn. For the fact, see 1 Kings vi. 9, 15.

—from the ground] *מִמְּהָרָץ*, as v. 20. Houb.

—covered] With lattices, or curtains, or both.

17. —and upon] *וְעַל*, 1 MS.

—the house] Houbigant reads *לְבֵית*. Perhaps we may read *מִדְּרוֹתָיו עֲשָׂי*, the preposition *בְּ* being understood. Thus the rendering will be, “according to the measure of each, *were* made &c.” For the measures must have differed, according to the different positions.

18. —*were* made] Houbigant and Dathius point the two verses thus. The participle is distributive, as v. 19.

—cherubim and palm-trees] See 1 Kings vi. 29.

—two faces] Which appeared; the other two being supposed below the plane.

20. —on the wall] *בְּקִיר*, Ch. V. Houb.

- 21 *As for the temple, the posts were squared; and as for the front of the sanctuary, the appearance of the one was as the appearance of the other.*
- 22 *As for the altar of wood, the height thereof was three cubits, and the length thereof two cubits, [and the breadth thereof two cubits:] and the corners thereof, and the base thereof, and the walls thereof were of wood. And he said unto me, This is the table which is before Jehovah.*
- 23 24 And the temple and the sanctuary had two doors. And the two doors had two leaves apiece, they were * turning leaves; two leaves for one door, and two leaves for the other door.
- 25 And there were made on them, even on the doors of the temple, cherubim and palm-trees, like as were made upon the walls: and there were beams of wood upon the front of the porch without. And there were narrow windows and palm-trees, on this side and on that side, on the sides of the porch, and on the side-chambers of the house; and also beams.

* Or, leaves
which turned
about.

C. XLII.

21. —the temple] *וההיכל* is the reading of 3 MSS. of one originally, and of Houbigant. But observe *המזבח*, v. 22.

—the posts] *כַּזוּזָה* MS. For the fact, compare 1 Kings vi. 33. vii. 5. Both the pillars and door cases were squared, not round and arched.

22. —of wood] Moses was commanded to make it of Shittim wood, two cubits high, one long, and one broad: and here the Arabic version makes the length and breadth one cubit: though in *ṣ.* two cubits are assigned to the three dimensions. Exod. xxx. 1, 2. xxxvii. 25.

—the base thereof] *אֲדָנִי* is the reading of *ṣ.* basis quâ pavimento adhærebat et infigebatur altare. See Mich. suppl. ad lex. Hebr. The probable root is from the Arab. *أدنى inferior fuit*, whence *דָּן quod inferius est*. See Cast. lex.

—walls] Sides, or edges. See c. xl. 43.

—the table.] The altar is thus called, c.

xliv. 16. Mal. i. 7, 12. And by altar the Apostle means table, Hebr. xiii. 10.

24. —one door] That of the temple.

—the other door] That of the sanctuary. See 1 Kings vi. 34.

25. And there were made] I suppose *וַעֲשׂוּ* to be the true reading, as v. 11, 19. *עֲשׂוּם*. Houb.

—on the doors]

In foribus pugnam ex auro, solidoque elephanto, Gangaridum faciam. Virg. Georg.

—upon the walls] See v. 17—20. 1 Kings vi. 32, 35.

—beams of wood] The heads of the beams which supported the second story appeared in the front of the vestibule. Villalp.

26. —on this side &c.] Compare c. xl. 10, 16.

—and also beams] Continued along the stories of the side-chambers. Or we may render, and on the beams. Sc. were palm-trees.

- C. XLII. 1 Then he led me forth to the outer court, * the way toward * H. *the way* the north; and he brought me to the rooms which *were* before *was the way.* the separate place, and which *were* before the building toward
 2 the north. The length *was* an hundred cubits toward the north-
 3 gate; and the breadth *was* fifty cubits. Before the gates which *belonged* to the inner court, and before the pavement which *belonged* to the outer court, *were* side-buildings against side-build-
 4 ings in three *stories*. And before the rooms *was* a walk of ten cubits breadth inward, and of an hundred cubits long; and
 5 their doors *were* toward the north. Now the upper rooms *were* shortened: for the galleries took of those more than of the
 6 lowest and middlemost of the building. For they *were* in three *stories*; but had not pillars, as the pillars of the courts: therefore they were straitened more than the lowest, and than
 7 the middlemost from the ground. And *as for* the wall that *was* without, overagainst the rooms, toward the outer court *which was* before the rooms, the length thereof *was* fifty cubits.
 8 For the length of the rooms that *were* in the outer court *was* fifty

1. —outer court] Outer with respect to the temple itself. The court of the priests is meant. Houbigant. But *ó.* MS. Vat. reads "the inner court."

—the rooms] הלשכות, *ó.* MS. *ó.* But the singular may be used distributively. In *ó.* MS. Al. and Ar. the reading is "fifteen rooms." See c. xl. 17.

—the separate place] See c. xli. 12.

—the building] The wall of separation.

2. The length] In *ó.* MS. Vat. and in Arab. אל-פני is omitted in the beginning of the verse. פתח is also omitted before הצפון in *ó.* Ar. and Ar. seems to read, for פתח, אל פני, as the rendering is נרח. The sense is much more clear and natural if we render as in the text, or, "toward the north." The whole length of the rooms will then be meant; the breadth of which was fifty cubits; according to the length of the whole gateway, or entrance, described, c. xl. 15, 21.

3. —the gates] השערים, *ó.* both the outer and inner gate. See c. xl. 15, 18, 38. But Syr. השער, *the gate.*

—side-buildings] These buildings looked two ways; toward the temple, and toward the pavement of the outer court: c. xl. 17.

4. —and of an hundred cubits long] See *ó.* Syr. Houb. וארך במאה אמה. Syr. This was the length of the outer enclosing wall of the area in which the temple stood.

—doors *were* toward the north] And therefore the angel brought Ezekiel to the outer court towards the north.

5. —took of those] יאכלו, *did eat*, 4 MSS. *í* marg. and Bibl. Ven. ann. 1518. marg.

6. —had not pillars] To support the galleries; but the breadth of these was taken out of the middle and upper rooms themselves. See Bernard L'Ami in Mr. Lowth.

—they were straitened] נאצר, Houb. Or, Sepositum *quid erat ab eis præ* &c.

7. —without] In the court of the priests.

—fifty cubits] Equal in length to one wing of the rooms; and perhaps divided by steps.

- fifty cubits; also of those opposite to them: *in* all an hundred cubits. And from the bottom of these rooms *was* the entry from the east, as one came to them from the outer court.
- 10 In the breadth of the wall of the court toward the south, before the separate place, and before the building, *were also*
- 11 rooms. And the way before them *was* like the appearance of the rooms which *were* toward the north, as long as they *and* as broad as they; and all their goings out *were* both according to
- 12 their fashions and according to their doors. For in like manner *were* the doors of the rooms which *were* toward the south: *there was* a door in the head of the way, *even* the way before the wall which looked eastward as one came to them.
- 13 Then he said unto me, *As for* the north rooms *and* the south rooms, which *are* before the separate place, they are holy rooms where the priests that approach unto Jehovah shall eat the most holy things: there shall they lay the most holy things, both the offering of flour, and the sin-offering, and the trespass-offering;
- 14 for the place *is* holy. When the priests enter therein, then shall they not go out of the holy *place* into the outer court, but there shall they lay their garments wherein they minister; for they

8. —also of those opposite to them] וְהָיָה עַל פְּנֵיהֶן, is the reading of *6*. See Houbigant. The length of the other wing was also fifty cubits. Between these wings might be a gateway. These wings, divisions, or ranges, of apartments, if detached from each other, must extend themselves on each side somewhat beyond the wall of one hundred cubits which enclosed the temple. C. xli. 13, 14, 15.

9. And from the bottom] Read וּמִתַּחַת with Masora, MSS. and Houbigant.

—from the east] The length of the building was east and west; and the stairs were placed at the east end.

—the outer court] See on v. 1.

10. —toward the south] Read דֶּרֶךְ הַדְּרוֹם with *6*. Ar.

11. —before them] לִפְנֵיהֶן one MS. and bibl. Ven. marg.

—and as broad as they] וְכִרְחֹבָן *6*.

—and all] וְכָל *6*. “they were as long as they and as broad as they, and according to

all their goings out, and according to their fashions, and according to their doors.”

12. For in like manner *were* the doors] Perhaps we should read וּפְתָחָי, “And *as for* the doors.”

—which looked] הִפְתָּנָה, 1 MS. The chambers on the south side, like their corresponding ones on the north side, were entered from the east.

13. —and the south rooms] The antients, except Chald. read וְלִשְׁכוֹת, and the *vau* may have been omitted from the similarity of the preceding letter.

—the most holy things] See Lev. vi. 17. xxiv. 9.

14. —enter therein] From the inner court toward the temple. For there must have been an inner access to these rooms; as well as the outer one at the east ends, mentioned v. 9, 12.

—wherein] בְּהֵם, 4 MSS. 1 originally, and in 2 the *ḡ* is on a rasure.

they *are* holy: and shall put on other garments, and shall approach to *the place* which *belongeth* unto the people.

- 15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about. He measured the east * side with the measuring reed five hundred cubits, * H. wind.
 17 even with the measuring reed round about. He measured the north † side five hundred cubits, with the measuring reed round † H. wind.
 18 about. The south ‡ side he measured, five hundred cubits, ‡ H. wind.
 19 with the measuring reed round about. On the west || side he || H. wind.
 20 measured five hundred cubits, with the measuring reed. On the four § sides he measured it: it had a wall round about, § H. winds.
 five hundred cubits long, and five hundred cubits broad; to make a separation between the holy and the prophane place.

C.

XLIII.

- 1 Then he led me to the gate, *even* the gate that looked toward
 2 the east. And, lo, the glory of the God of Israel came from the east:

—and shall put on] ולבשו MSS. edd.

15. —measured it] The side on which the gate stood.

16. —five hundred cubits] Read, here, and v. 17, 18, 19, אמות for קנים with Arab. and with *ṣ.* v. 17, 20. See Cappellus. MSS. and edd. establish the reading of חמש מאות. Houbigant observes that, according to Josephus, the circuit of the mount on which the temple stood did not exceed four stadia, or five hundred Roman paces; and that therefore one side could only measure one hundred and twenty-five paces. See Ant. xv. xi. 3. Now 125 paces amount to 625 feet, at 5 feet to a pace; and 500 cubits, supposing each equal to a foot and a half, amount to 750 feet; which is itself too large a measure for Josephus's dimensions of the mount. Yet from c. xliii. 12 it appears that the mount admitted of the measurement here given. Josephus speaks of the περιβόλος built by Solomon; if Houbigant refers to the place which I have quoted: and, B. J. v. v. 1, he makes the whole compass, comprehending Antonia, to be six stadia. "The

Roman stade was 625 Roman feet, which Josephus takes to be equal to the Jewish feet, or small ells, without considering the difference which may be between them." Michaelis.

18, 19. —round about] המדה סביב 2 MSS. סביב 2 MSS. and 2 others originally. Vulg. reads סביב, joining it to v. 18. אל primo את, 1 MS.

20. —measured it] The holy place.

—a wall] This was the outermost wall of circuit.

The vision in c. xl, xli, xlii, seems designed to shew that, if the Jews repented of their iniquities and idolatries, their temple should be rebuilt, and their worship according to the Levitical law should be restored. The buildings might at first be erected after the general plan here described, without deviation from it, though without ability to execute every part: and the whole might afterwards resemble it in many respects, though never exactly. However the Jews should have proceeded conformably to the directions here given.

C.

XLIII.

1. —*even* the gate] שער is omitted in *ṣ.* Ar. Syr. V. but expressed in Chald.

2. —from the east] "It had removed thither, xi. 23: and was now returning." Secker.

Z 2

- east: and the sound thereof *was* as the sound of many waters:
 3 and the earth shined with his glory. And the appearance
 which I saw *was* as the appearance which I saw when he
 came to destroy the city: and the appearance [of the chariot]
was as the appearance which I saw by the river Chebar: and I
 4 fell upon my face. And the glory of Jehovah came into the
 house *by* the way of the gate whose prospect *was* toward the
 5 east. Then the spirit took me up, and brought me into the
 inner court; and, lo, the glory of Jehovah filled the house.
 6 And I heard *one* speaking unto me out of the house; and the
 7 man was standing by me. And he said unto me: Son of man,
 [thou seest] the place of my throne, and the place of the soles
 of my feet; * where I will dwell in the midst of the sons of
 Israel for ever; and the sons of Israel shall no more defile mine
 holy name, *neither* they nor their kings, by their fornication,
 and by the carcases of their kings, in the midst of them:
 8 in that they set their threshold by my threshold, and their post
 near my post, and *there was only* a wall between me and them;
 and

* Or, *for I will dwell there.*

—and the sound thereof] See c. i. 24.

3. And the appearance] Omit וּמֵרֶמֶס, and read וְהִמְרִיחַ, with *ó.* and Houbigant.

—when he came] בָּבֹאוֹ 2 MSS. Vulg. *in* Montf. Hex. cum veniret (Dominus.) Houb. C. ii. 10. ix. 5, &c. But Chald. explains בָּבֹאוֹ thus, “cum prophetarem ad perdendam civitatem.” בָּבֹאוֹ may be corrupted from בָּבֹאוֹ i. e. בָּבֹאוֹ יְהוָה, *when Jehovah came.*

—and the appearance] The word מֵרֶמֶס, or מֵרֶמֶס, *of the chariot*, is supplied by *ó.* The Jews called the vision מֵרֶמֶס. See Grot. on c. i. 4. וּמֵרֶמֶס is the reading of 2 MSS. as well as of *ó.*

4. —came into the house] To shew that God would again accept that place and its sacred rites, and afford the Jews his protection. Grot.

7. —thou seest the place] אֵתָּה רֹאֶה is supplied by *ó.* But Dathius remarks that אֵת is sometimes prefixed to the nominative case: “*This is the place*” &c. See c. xlv. 3.

—where I will dwell] Virtually; though

not by a cloud between the cherubim in the Holy of Holies, as in the former temple. But *ó.* יֵשְׁכֵן שְׁמִי, “my name shall dwell.”

—for ever; and the sons] Perhaps, “if the sons” &c. See Nold. §. 60. Or, after *for ever* the condition of obedience, which is expressed v. 9, must be understood, and extended to iniquities, v. 10, as well as idolatries.

—and by the carcases of their kings] Here, and v. 9, the context seems to require וְכַסִּי; “and the graven images.” “It seems that some monuments of the deceased kings were erected near the wall which surrounded the temple and the courts. This vicinity was regarded as a profanation of the temple.” Michaelis.

“Manasseh and Amon were buried in the king’s garden, hard by the walls of the temple. 2 Kings xxi. 18, 26.” J. Mede. Disc. ii.

—in the midst of them] בְּתוֹכָם, *ó.* But I prefer וּבְמִקְוָם, “and *in* their high places.” See *ó.* Syr. for prefixing the *vau*.

8. in that they set &c.] See 2 Kings xvi. 14. xxi. 4, 5, 7. c. viii. 3.

- * and *in that* they polluted mine holy name by their abominations which they committed : wherefore I have consumed them * Or, *them : thus they polluted.*
- 9 in mine anger. Now let them remove far away from me their fornication, and the carcases of their kings ; and I will dwell in the midst of them for ever.
- 10 And thou, son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities ; and let them
- 11 measure the pattern. And if they be ashamed of all that they have done, let them know the form of the house, and the pattern thereof, and the goings out thereof and the comings in thereof, and all the forms thereof, and all the statutes thereof, and all the laws thereof : and write *it* in their sight, that they may observe all the forms thereof and all the statutes thereof, and do them.
- 12 This *is* the law of the house upon the top of the mount : all the border thereof round about *shall be* most holy : lo, this *is* the law of the house.
- 13 And these *are* the measures of the altar by cubits ; *each* cubit *being* a cubit and an hand-breadth : now the bottom *shall be* a cubit *high* and a cubit broad, and the border thereof by the edge thereof round about *shall be* a span ; and this *shall be* the

10. And thou] ואתה 19 MSS. and 8 originally : *ô*. Ar. V. Syr. Houb.

—shew the house to the house of Israel] Houbigant reads הנה אל. One MS. reads בני “to the sons of Israel ;” which is a more elegant reading, and probably from the contraction “ב.”

—the pattern] תבנית, Houb. 2 MSS. and perhaps 3 other. But Houbigant also proposes תבנתו. Or read תכונתו, as v. 11. Houbigant suspects a corruption in ומדרו, and observes that *ô*. read ומחזרו. [rather ומראתו] και ηὐτὸς ὁ αὐτὸς αὐτὸς. Perhaps, ומדותו ותבניתו, “and its measures and its pattern.”

11. —the form of the house] “וצורת, και διαγράφει, *ô*. Sic enim vertunt Cantic. viii. 9. nec male.” Secker.

—statutes thereof] After this clause *ô*. and Houb. omit צורתו. The words are omitted in one MS. the first time they occur : and in

4 MSS. and 7 originally, the second time they occur.

12. —of the mount :] This is the punctuation of *ô*. Ar. V. Syr. Chald. Houb.

—lo, this *is* the law of the house] Houbigant omits this, with *ô*. Syr. It may serve for emphasis.

13. —the bottom] The base of the altar. It had a border, or rim : and seems to have been called הֵיק, *the lap, sinus*, from its hollow-ness or capacity, which bore a general resemblance to that made by the flowing eastern garments when prepared to receive any thing. Pf. lxxix. 12. Isai. lxxv. 6. Luke vi. 38. See הֵיק again v. 17. See Villalp.

—a cubit *high*] גבה is again omitted after *span* ; and thrice after *cubits*, v. 14, 15.

—border] A rim, rising round the four sides to the height of a span, or half a cubit.

- 14 the outer part of the altar. And from the bottom upon the ground to the lower ledge *shall be* two cubits, and the breadth one cubit; and from the lesser ledge to the greater ledge shall
- 15 be four cubits; and the breadth a cubit. And *the surface of* the altar *shall be* four cubits; and from the *surface of* the altar
- 16 and upward *shall be* four horns. And *the surface of* the altar shall be twelve *cubits* long by twelve broad, square on the four
- 17 sides thereof. And the ledge *shall be* fourteen *cubits* long by fourteen broad on the four sides thereof; and the border about it *shall be* half a cubit: and the bottom thereof *shall be* a cubit about, and its ascent shall look toward the east.

18 Then

—the outer part] Ambitus, pars quæ longius prominebat. Houb.

14. —from the bottom] From the ground to the surface of that projecting part which formed the lower ledge.

—to the lower ledge] To the lower area, narrowing, or imbenching; *diazoma, crepido*. On this the priests walked round the altar; and it was called the lower and lesser ledge, in opposition to the higher and greater ledge mentioned v. 17.

—one cubit] This was the breadth of the lower, or greater, ledge: so that the side of the altar at the base was wider by two cubits (one at each end) than the side of the lower ledge.

—and from the lesser ledge to the greater] The lower ledge is called the greater, in 6. Ar. see MS. Al. הגדלה being supplied after היתהונה: and therefore some say that here the mensuration is downward.

—four cubits] Twice as high as from the surface of the ground to the surface of the greater ledge.

—a cubit] However, the decrease in breadth shall be only one cubit on a side.

15. And *the surface of* the altar] The true reading seems to be והאריאל: whether the word signifies אֵל אֵר, *the light of God*, or אֵל אֵרִי, *the lion of God*. It here denotes the hearth of the altar of burnt offerings, on which the sacrifices were consumed.

—four cubits] High, from the surface of the ledge immediately below it.

17. —the ledge] It shall project on each side a cubit beyond the area of the hearth.

—half a cubit] High, and probably as much broad: but the breadth is contained in the fourteen cubits.

—the bottom] It is generally thought that this is a repetition of what was affirmed v. 13.

—ascent] See Exod. xx. 26. פונה Talm. Bab. It was an inclined plane.

Thus the altar is ten feet high and twenty broad; as Solomon's, 2 Chron. iv. 1.

For the base, v. 13, is in height 1 cubit

From the surface of the base to the first

ledge, v. 14, is - 1 cubit

From the lower edge to the upper,

v. 14, are - 4 cubits

From the upper ledge to the Ariel,

v. 15, are - 4 cubits

10

And as to the breadth: the upper ledge, v. 17, was - 14 cubits

Add a cubit on each side for the higher ledge: v. 14, latter part - 2

Add a cubit on each side for the lower ledge: v. 14, former part - 2

Add a cubit on each side for the base, v. 13, - 2

20

The altar of burnt offerings, described Exod. xxvii. 1. xxxviii. 1, was smaller than this; because it was to be removed from place to place with the tabernacle.

- 18 Then he said unto me; Son of man, thus saith the Lord
 Jehovah, These are the statutes of the altar: in the day when
 it shall be made, to offer burnt-offerings thereon, and to sprinkle
 19 blood thereon, then shalt thou give to the priests the Levites
 that are of the seed of Zadok, that approach unto me, saith
 the Lord Jehovah, to minister unto me, a young bullock for a
 20 sin-offering. And thou shalt take of the blood thereof, and
 put *it* on its four horns, and on the four corners of the ledge,
 and on the border round about: and thou shalt cleanse and
 21 purge it. And thou shalt take the bullock of the sin-offering;
 and * it shall be burnt in the appointed place of the house, * H. one *shall*
 22 without the sanctuary. And on the second day thou shalt offer *burn it.*
 a kid of the goats without blemish for a sin-offering; and they
 shall cleanse the altar, as they cleansed *it* with the bullock.
 23 When thou hast made an end of cleansing *it*, thou shalt
 offer a young bullock without blemish, and a ram out of
 24 the flock without blemish: thou shalt even offer them be-
 fore Jehovah, and the priests shall cast salt upon them, and
 25 shall offer them up *for* a burnt-offering to Jehovah. Seven
 days shalt thou sacrifice every day a goat *for* a sin-offering:
 they shall also sacrifice a young bullock, and a ram of the
 26 flock, *each* without blemish. Seven days shall they purge the
 27 altar and purify it, and consecrate it. And when they have
 finished these days, it shall be *that* on the eighth day, and
 forward, the priests shall sacrifice upon the altar your burnt-
 offerings and your peace-offerings: and I will accept you, saith
 Jehovah.

C. XLIV.

19. —shalt thou give] Command to be given. Or, thy people shall give. ונתת MSS. here and v. 20.

21. —the bullock] See Exod. xxix. 14. Lev. viii. 17.

25. Seven days &c.] Compare Exod. xxix. 36, 37: where only a bullock is mentioned.

26. —shall they purge] יכפרו, MSS. edd. Or, point thus, with Houbigant:—"blemish seven days. And they shall purge" &c.

—and consecrate it] The altar. Houbigant. The expression in the original, "and they shall fill its hand," is metaphorical; the priests being consecrated to their office partly by the act of filling their hands with what they were to offer. Exod. xxix. 24. But ידיהם, *their hands*, is the reading of *6*. MS. Vat. and ed. Ald. "the priests shall consecrate themselves."

C. XLIV.

- 1 Then he brought me back the way of the gate of the outward sanctuary which looked toward the east; and it *was* shut.
- 2 Then said Jehovah unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because Jehovah the God of Israel entered in by it, therefore it shall be shut. *It is for* the prince; the prince he shall sit in it to eat food before Jehovah: he shall enter by the way of the porch of that gate, and by the same way shall he go out.
- 4 Then brought he me the way of the north gate before the house: and I looked, and, lo, the glory of Jehovah filled the house of Jehovah: and I fell upon my face.
- 5 And Jehovah said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the statutes of the house of Jehovah and all the laws thereof; and mark well the enterings in of the house with all the goings out of the sanctuary.
- 6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord Jehovah: * let it suffice you of all your abominations, O house of Israel, in that ye brought † strangers, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary to pollute it, *even* my house, when ye offered my food, the fat, and the blood; and ye brake my covenant with all your abominations: neither did ye keep the charge

* H. let it be enough [or, much] for you.
† H. the sons of a stranger.

1. —of the outward sanctuary] In opposition to the temple itself, which was the inner sanctuary. This was called the outward *sanctuary*, because none but priests entered into it. The gate is to be understood of the inner gate which immediately communicated with the court of the priests. Houbiganit.

2. —opened] Unless at particular seasons. See c. xliii. 4. xlii. 1, 2.

3. *It is for* the prince] *נָתַן* is sometimes used before the nominative case. The word *prince* comprehends Zerubbabel, and other governors of the Jews after their return from Babylon. That the kings had a corresponding place, see 2 Chron. vi. 13. xxiii. 13. xxxiv. 31.

—to eat food] Compare Deut. xii. 7, 18. xv. 20.

4. —filled the house] As appeared by the light which shone through the windows.

5. —enterings in] *למבואי* V. Syr. Chald. —with all] *לכל*, to all, 3 MSS. *ולכל*, and to all, 1 MS. “Forte legendum *ורכל*.” Secker.

6. —*even* to the house] *אֵל* is wanting in 2 MSS. and Syr. translates “to the rebellious house of Israel.” Chald. reads *עַם מְרִי אֵל*, “to the rebellious people:” *וְ*. Houb. *אֵל בֵּית מְרִי אֵל*, to the rebellious house, to &c.”

7. —to pollute it &c.] *לְחַלֵּל*, 1 MS. *וְ*. Syr. Ch. “to pollute mine house:” but *וְ*. omit *בֵּיתִי אֵל*, mine house.

—my food] The sacrifices appointed by me.

—fat] Lev. iii. 16.

—blood] Lev. iv. 6. c. xlv. 15.

—and ye brake] *וַתִּפְּרוּ* *וְ*. Ar. Syr. V. Houb. But *וַתִּפְּרוּ* may refer to *strangers*; and 5 MSS. read “their abominations.” See Lev. xxii. 25.

—with all] *כָּל*, 4 MSS. 3 originally.

- charge of mine holy place ; but ye set *for* keepers of my charge in my sanctuary keepers for yourselves.
- 9 Thus saith the Lord Jehovah : No * stranger, uncircumcised * *H. son of a stranger.* in heart and uncircumcised in flesh, shall enter into my sanctuary ; of any strangers that are among the sons of Israel.
- 10 But even the Levites who departed far from me when Israel went astray, who went astray from me after their idols, shall bear their iniquity. Yet they shall be ministers in my sanctuary, † *having* charge at the gates of the house, and ministering at the house : they shall slay the burnt-offering, and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and were a stumbling-block of iniquity to the house of Israel ; therefore have ‡ I lifted up mine hand || against them, † *Or, sworn.*
- 13 saith the Lord Jehovah, and they shall bear their iniquity : and they shall not come near unto me to do the office of a priest unto me, and to come near unto any of mine holy things in the most holy *place* : but they shall bear their shame, and their abominations which they have committed : and I will make them keepers of the charge of the house, for all the service thereof, and for all which shall be done therein. But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the sons of Israel went astray from me, they shall draw near unto me to minister unto me, and shall stand before me to offer unto me the fat and the blood, saith the Lord Jehovah.
- 16 They shall come into my sanctuary, and they shall draw near unto my table to minister unto me, and shall keep my charge.
- 17 And it shall come to pass *that*, when they enter in at the gates of the inner court, they shall be clothed with linen garments,

8. —keepers for yourselves] See Syr. Houb. It is sufficient to supply שמרים before לכם. Those who kept for you, not for me ; who were designed as guards for your own persons.

10. —the Levites] Many of the priests and Levites lived to see the second temple. Ezra iii. 12. But the descendants of former idolatrous priests and Levites may be meant. See v. 15.

—Israel] Some MSS. and V. Syr. add בני, the sons of Israel.

13. —to do the office of a priest] In offering up sacrifices.

—in the most holy *place*] Probably the outer building of the temple, which was forty feet square. But see c. xliii. 12.

15. —the Levites] “And the Levites.” V. Syr. 2 MSS. originally.

The whole passage, from v. 10 to v. 16 naturally refers to the period of time when the second temple was rebuilt.

- garments, and no wool shall come upon them, while they
 18 minister in the gates of the inner court, and within. They
 shall have linen ornaments upon their heads, and shall have
 linen drawers upon their loins; they shall not gird *themselves*
 19 with any thing that causeth sweat. And when they go forth
 into the outer court [*even* into the outer court] unto the people,
 they shall put off their garments wherein they ministered, and
 lay them in the holy rooms, and shall clothe themselves with
 other garments, and they shall not sanctify the people in their
 20 garments. Neither shall they shave their head, nor suffer their
 21 locks to grow long; they shall surely poll their heads. Neither
 shall any priest drink wine, when they enter into the inner
 22 court. Neither shall they take for their wives a widow, or
 her that is put away: but they shall take virgins of the seed of
 the house of Israel, or a widow that is the widow of a priest.
 23 And they shall teach my people *the difference* between the holy
 and the prophane, and cause them to discern between the
 24 defiled and the clean. And in controversy they shall stand to
 judge; after my judgements shall they judge it; and they shall
 keep my laws and my statutes in all * mine assemblies, and
 * Or, my solemn 25 they shall hallow my sabbaths. And they shall come unto no
 feast. dead

17. —in the gates] Where they had chambers assigned to them for particular offices. See c. xl. 38, 39.

18. —any thing that causeth sweat] In sudore, seu, sudantes. Dathius. Modo instabili, fegniter, laxe. Guffetius. בִּזְעִי, significatu Chaldaico, veste lacera. Houbigant. חֲלִילָה. Ar. V. MSS.

19. —*even* into the outer court] The ancients, 4 MSS. Houbigant, and Dathius, omit the repetition of the three Hebrew words: and 8 of De Rossi's MSS. omitted them originally.

—sanctify] Some interpret this, Bless. See Numb. vi. 23, 24. But Houbigant renders, "ne populum per eas religione obstringant:" whatever touched any thing holy becoming itself holy, and no longer to be profaned by vulgar use. Exod. xxx. 29. Lev. vi. 27. c. xlv. 20. "What touched the altar, or furniture of the tabernacle was holy. Probably what the holy garments touched was so too." Secker.

20. —shave] See Lev. xxi. 5. Sacrorum ministri seipso ad vivam cutem aut calvitiam non radent, nec eorum caesariem prolixam & incultam gerent; sed, utriusque extremi varietatem declinantes, capita tondebunt solummodo. Spencer. 581.

21. —drink wine] See Lev. x. 9, 10, 11.

22. —for their wives] See Lev. xxi. 14.

23. —the holy &c.] What places, according to the ceremonial law, are holy, and what common; what things are defiled, and what clean.

24. —to judge] לְשֹׁפֵט is the reading of 6. Syr. Chald. Houb. and למשפט, to judgement, has the authority of MSS. edd. and Keri. But 6. read רִיב דָּם, a controversy of blood.

—after my judgements shall they judge it] במשפט, in judgement, 2 MSS. Perhaps, כמשפט. Nine or ten MSS. read ישפוטו.

25. —they shall come] יבוא may be distributive: but 1 MS. and Houb. read plurally.

- dead person † to defile themselves: but for father, or for mother, † H. *for defilement.*
 or for son, or for daughter, or for brother, or for sister that hath
 26 no husband, they may defile themselves. And after his cleansing,
 27 they shall reckon unto him seven days. And in the day when he
 goeth into the sanctuary, into the inner court, to minister in the
 sanctuary, he shall offer his sin-offering, saith the Lord Jehovah.
 28 They shall have no inheritance; I *am* their inheritance: and
 ye shall give them no possession in Israel; I *am* their possession.
 29 They shall eat the offering of flour, and the sin-offering, and
 the trespass-offering: and every devoted thing in Israel shall be
 30 their's. And the first fruits of all *things*, the first born of all
things, and every heave-offering of all things from all your
 heave-offerings, shall be the priest's: ye shall also give unto the
 priest the first of your dough, that he may cause a blessing to
 31 rest on thine house. The priests shall not eat of any thing that
 dieth of itself, or that is ‡ torn; *whether it be* of fowl or of † Or, a prey.
 beast.

XLV. 1. Moreover, when ye shall divide the land by lot for inheritance, ye shall offer an oblation to Jehovah, || an holy portion || H. *holiness.*
 of the land; the length *shall be* five and twenty thousand cubits,
 and

—dead person] Lev. xxi. 1, 2, 3.

—or for brother] וְאֶחָיו MSS. *ó.* Ar. Syr. V.

26. —they shall reckon] יִסְפְּרוּ *ó.* Ar. Syr. 1 MS. originally: *he shall reckon.*

27. —his sin-offering] See Lev. iv. 3.

28. They shall have no inheritance] Read לֹא הֵיחֵלָה and נְחֻלָּה, with V. Cornelius a Lapide, Houbigant, and Dathius: for thus the former part of the verse corresponds to the latter. The two latter critics remove *saith the Lord Jehovah* from the end of the foregoing verse, and place that clause after *inheritance*.

Perhaps וְהָיִיתִי, *And I will be unto them an inheritance*; even *I will be their inheritance*. “And their priesthood shall be &c. This I have added from Josh. xviii. 7.” Michaelis.

See Numb. xviii. 26. Deut. x. 9. xviii. 2.

29. —devoted thing] As a field, or a beast. See Lev. xxvii. 28. Numb. xviii. 14, 18.

30. —the first fruits] So רֵאשִׁית is used Deut. xxvi. 10. See the law, Exod. xxiii. 19. xxxiv. 26. Numb. xviii. 13. Neh. x. 35. The punctuation is adopted from *ó.* where the reading is, וְרֵאשִׁית.

—the first born] See Exod. xxii. 29, 30. Neh. x. 36.

—every heave-offering] See Exod. xxix. 28. Lev. x. 15. Numb. v. 9. Neh. x. 37. עֶרֶם in Chald. is *commiscuit*.

—your dough] Numb. xv. 19, 20, 21.

31. —dieth of itself] Lev. xvii. 15. xxii. 8.

—torn] Of beasts in the field. Exod. xxii. 31. Lev. xxii. 8.

XLV. 1. —divide—by lot] See Josh. xxiii. 4.

—ye shall offer an oblation] Ye shall heave, as it were, an heave-offering, as the first fruits

of the land itself. Mr. Lowth. See c. xlv. 30.

—cubits] Houbigant reads thus for the second מֵדָה. Michaelis prefers *cubits* to *rods*.
 A a 2 It

§ H. *holiness*.

- and the breadth ten thousand; this *shall be* § an holy portion
 2 in all the borders thereof round about. [And] of this there
 shall be for the sanctuary five hundred *cubits in length* by five
 hundred *in breadth*, square round about; and fifty cubits for
 3 the suburbs thereof round about. Even of this measure shalt
 thou measure the length of five and twenty thousand, and the
 breadth of ten thousand; and therein shall be the sanctuary,
 4 *even* the most holy place. This holy portion of the land shall
 be for the priests the ministers of the sanctuary, that draw near
 to minister unto Jehovah; and it shall be a place for their
 5 houses, and an holy place for the sanctuary. And five and
 twenty thousand *in length*, and ten thousand *in breadth*, shall
 be for the Levites the ministers of the house for a possession,
 6 *for* cities to dwell in. And ye shall appoint the possession of
 the city, five thousand *in breadth* and *in length* five and twenty
 thousand, overagainst the oblation of the holy portion: it shall
 7 be for all the house of Israel. And *portions shall be* for the
 prince on this side and on that side of the oblations of the holy
 portions and of the possession of the city, before the oblations
 of the holy portions and before the possession of the city, from
 the west side westward and from the east side eastward: and
 the

It may be collected from v. 2 that the cubit was the measure to be used. "Duplex ארך non agnoscunt 6. Syr. Vulg. Videtur vel prius ortum ex ארץ, vel posterius ex אלה: non geminatur v. 3." Secker.

—the borders thereof] 6. גבולו.

2. And] ויהיה, the ancients, except Chald. 3 MSS. and 1 in the margin; and Houbigant. —five hundred] This agrees with c. xlii. 16—20, as amended.

—suburbs] Pomærium, spatium sine ædibus. Houb. A part *excluded* or *cast out* of walls or precincts. Tayl. conc.

3. Even of this measure] Igitur secundum mensuram hanc (paulo ante indicatam) metitor &c. Corn. a Lapide. This verse is a repetition of v. 1, 2.

—shalt thou measure] 9 תמד MSS. 3 edd. Houb.

4. This holy &c.] Or thus: "This is the "holy portion of the land: it shall be for the "priests" &c.

—and an holy place for the sanctuary] ומקדש seems an explanation of למקדש, to shew that the preposition is omitted.

5. —for cities to dwell in] עיריכם לשבת, is the reading of 6. But Houbigant prefers שעריכם, *gates*. Civitatem. Th. See the note in Montf. Hex.

6. —five thousand &c.] This rectangle contained an area of about seventeen miles in circuit; which was more than four times the circuit of Jerusalem. See Jos. B. J. v. iv. 3; where that city is said to be thirty-three stadia in circumference. Much therefore is here allowed for the convenience of the inhabitants.

7. —oblations] In 6. we find ἀπαρχάς; and ἀπαρχαῖς; and therefore they read תרומות twice, comprehending the portions of the priests and also of the Levites.

—from the east side eastward] Perhaps we should read קדם הקרימה. See c. xl. 6.

- the length *shall be* overagainst every one of the portions, from
 8 the border of the west to the border eastward. *As for* the land,
 it shall be unto him a possession in Israel, that my princes may
 no more oppress my people: and the *rest of* the land shall they
 give to the house of Israel according to their tribes.
- 9 Thus saith the Lord Jehovah: Let it suffice you, O princes
 of Israel: remove violence and spoil, and execute judgement
 and justice, take away your oppressions from my people, saith
 the Lord Jehovah.
- 10 Ye shall have just balances, and a just ephah, and a just bath.
- 11 The ephah and the bath shall be of one measure; that the
 bath may contain the tenth part of an homer, and the ephah
 the tenth part of an homer: the measure thereof shall be
 12 according to the homer. And the shekel *shall be* twenty gerahs:
the pieces of silver of twenty shekels, five and twenty shekels;
and fifteen shekels shall be *together* your maneh.
- 13 This *is* the heave-offering which ye shall offer; the sixth
 part of an ephah out of an homer of wheat, and the sixth part
 14 of an ephah out of an homer of barley. And *as for* the statute
 concerning oil, [*even* the bath of oil,] *ye shall offer* the tenth
 part of a bath out of a cor: a cor *is* ten baths; for an homer
 is

—length &c.] As one of the portions. 6.
 —overagainst every one of the portions] To
 be assigned to the adjoining tribes. See c.
 xlvi. 8.

8. *As for* the land] See ל Nold. §. 30.
 But Chald. reads דארץ.

—it shall be] לארץ: והיה 2 MSS.
 6. to the border eastward of the land. And it
 shall be &c.

9. —oppressions] Houbigant derives the
 word from the Syr. גרש, *traxit, raptavit*.
 The Arab. root signifies *comminuit*, like the
 Hebr. גרם, and also *diripuit rem*. Michaelis
 derives it from the Arab. גרם *deposcere*, and
 thinks that it refers to *servitutem juris pascendi*
in subditorum agris. However, in his version
 he renders, *expulsiones ex patriis agris*. See
 suppl. ad lex. Hebr.

10. —just balances &c.] See Lev. xix. 36.
 Deut. xxv. 15.

11. —of one measure] The bath for things

liquid, and the ephah for things dry: the bath
 containing about 75 gallons, and the ephah
 about 32 pecks. See Arbuthnot.

12. —twenty gerahs] See Exod. xxx. 13.

—maneh] We may well suppose that three
 of the usual current coins among the Jews an-
 swered to the three numbers of shekels here
 mentioned. The amount of the three was
 sixty shekels; which made a maneh, מא, or
 mina.

13. —and the sixth part] All the ancients
 read וְשֵׁשִׁית; instead of וְשֵׁשִׁיתָם, *et sextabitis*.
 The sixth part of an ephah from each homer,
 was the sixtieth part of the whole.

14. —concerning oil] After this, one MS.
 omits הַבַּת הַשֶּׁמֶן; of which words there is no
 trace in Syr. The tenth part of a bath from
 each cor is the hundredth part of the whole.

—a cor is ten baths] V. Ch. read הֶכֶר here.

—for an homer &c.] The homer is univer-
 sally reckoned equal to the cor. This is the
 proportion

- Or, *kid*. 15 is ten baths. And *ye shall offer* one * lamb out of the flock, out of two hundred, from the watered pastures of Israel; for the offering of flour, and for the burnt-offering, and for the peace-offerings, to make reconciliation for you, saith the Lord Jehovah. All the people of the land † shall *give* this heaven-offering with the prince in Israel. And it shall belong to the prince *to give* burnt-offerings, and the offering of flour, and the drink-offering, in the feasts, and in the new moons, and in the sabbaths, and in all the solemn assemblies of the house of Israel: he shall sacrifice the sin-offering, and the offering of flour, and the burnt-offering, and the peace-offerings, to make reconciliation for the house of Israel.
- 18 Thus saith the Lord Jehovah: in the first *month*, on the first day of the month, thou shalt take a young bullock without blemish, and shalt cleanse the sanctuary. And the priest shall take of the blood of the sin-offering, and put *it* upon the posts of the house, and upon the four corners of the ledge of the altar, and upon the posts of the gate of the inner court. And in like manner shalt thou do on the seventh day of the month, for him that erreth and for him that is simple: so shall ye make reconciliation for the house.

21 In

proportion observed in Chald. and in Syr. if we render, De oleo vero, ex decem mensuris quibus constat corus decimam sumant mensuræ unius. In *ó*. the proportion is too large: "one bath of ten baths."

15. —from the watered pastures] The reading in *ó*. is מכל משפחות, *from all the families*.

—for the offering of flour] To accompany it, Exod. xxix. 39, 40: and for a burnt-offering, Lev. i. 10: and for peace-offerings, Lev. xvii. 3, 5.

—for you] עליכם. *ó*. But if we read, "from all the families," or, "from the families," מכל משפחות may refer to עליהם.

16. —with the prince] See ל Nold. §. 9. and Mr. Lowth.

17. —burnt-offerings] העולה, or העולה, *the burnt-offering*, 7 MSS.

—and in all] ובכל MSS. edd. *ó*. Ar. V. Syr. Chald.

—he shall sacrifice] By the priest, at his own charge.

18. —thou shalt take] See on c. xliii. 19.

—cleanse the sanctuary] See Lev. xvi. 16. A yearly ceremony seems to be here enjoined, and not a mere dedication. "The regulations about the sacrifices, which here follow, are in several circumstances very different from the Mosaic ones." Michaelis.

19. —the posts] It seems that we should read מנחות twice: see V. *ó*. unless the word may be taken distributively.

20. —of the month] בחודש. Sic Num. x. ii. Usitatus לחודש. Secker. לחודש 3 MSS. 2 originally.

—that erreth] See Lev. iv. 2, 13, 27.

—that is simple] That wants understanding to conduct himself, so as to avoid legal defilement.

- 21 In the first *month*, on the fourteenth day of the month, ye shall have the passover, a feast of seven days: *every one* shall
 22 eat unleavened bread. And upon that day shall the prince sacrifice for himself, and for all the people of the land, a
 23 bullock *for a sin-offering*. And seven days of the feast he shall sacrifice a burnt-offering to Jehovah, seven bullocks and seven
 24 goats daily *for a sin-offering*. And he shall sacrifice an offering of flour, an ephah for a bullock and an ephah for a ram; and
 of oil an hin for an ephah.

- 25 In the seventh *month*, on the fifteenth day of the month, during the feast, he shall do the like seven days; according to the sin-offering, according to the burnt-offering, and according to the offering of flour, and according to the oil.

C.

XLVI. 1

- Thus saith the Lord Jehovah: The gate of the inner court, that looketh toward the east, shall be shut the six days of work; but on the * sabbath-day it shall be opened, and on the * Or, *day of rest*.
 2 day of the new moon it shall be opened. And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate; and the priests shall sacrifice his burnt-offering, and his peace-offerings, and he shall bow down himself at the threshold of the gate: then he shall go forth,
 3 but the gate shall not be shut until the evening. Likewise the people of the land shall bow down themselves *at* the door of this gate before Jehovah, on the sabbaths and on the new moons.
 4 And the burnt-offering, which the prince shall bring unto Jehovah on the sabbath-day, *shall be* six lambs without blemish,
 5 and a ram without blemish. And the offering of flour *shall be* an ephah for a ram; and the offering of flour for the lambs

as

21. In the first] וּבִרְאֵשׁוֹן. 6. Syr.
 —of seven days] “ Legendum videtur שבועת; vel forte שבועת, ut Exod. xii. 15.”
 Secker. Both these readings are found in MSS.

22. —a bullock &c.] Lev. iv. 14.

23. —seven days] Lev. xxiii. 8.

—a kid of the goats &c.] Numb. xxviii. 15.
 xxix. 5.

25. —seven days] Lev. xxiii. 34.

—according to the burnt-offering] וּבְעֵלֶיָּהּ,
 and according to the burnt-offering, 2 MSS. 6.
 Syr. Ch.

C.

XLVI.

4. —lambs without blemish] תְּמִימִים, MSS.

† H. *from the giving of his hand.*

6 † as he is disposed to give; and of oil an hin for an ephah: And in the day of the new moon there shall be a young bullock without blemish; and six lambs, and a ram, without blemish. And he shall sacrifice as an offering of flour an ephah for a bullock, and an ephah for a ram: and for the lambs according as his hand shall attain unto; and of oil an hin for an ephah. And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

9 But when the people of the land enter before Jehovah on the solemn assemblies, he that entereth the way of the north gate, to bow down himself, shall go forth the way of the south gate; and he that entereth the way of the south gate shall go forth the way of the north gate: he shall not return the way of the gate by which he entered, but shall go forth overagainst it. And he that is prince in the midst of them shall enter when they enter, and shall go forth when they go forth. And in the feasts, and in the solemn assemblies, the offering of flour shall be an ephah for a bullock, and an ephah for a ram, and for the lambs as he is able to give; and an hin of oil for an ephah. And when the prince shall sacrifice a freewill-offering, even a burnt-offering or peace-offerings for a freewill-offering unto Jehovah, the gate that looketh toward the east † shall be opened for him, and he shall sacrifice his burnt-offering and his peace-offerings, as he was wont to do on the sabbath-day: then he shall go forth, and ‡ the gate shall be shut after he goeth forth. And he shall sacrifice for a burnt-offering daily unto Jehovah a lamb || of the first year without blemish: he shall sacrifice

† H. one shall open for him the gate.

‡ H. one shall shut the gate.

|| H. the son of his year.

5. —as he is disposed to give] See Deut. xvi. 17. For the proportions of flour and oil; see c. xlv. 24.

6. —bullock without blemish] תמים, many MSS. as Houbigant proposed.

—ram without blemish] תמימים, MSS.

4—7. “These laws of the proportion of the flour-offering, and the burnt offerings, are again very different from the Mosaic laws. Numb. xv. 4—12.” Michaelis.

9. —but shall go forth] יצא MSS. all the ancients: Houbigant. *Vau* follows.

10. —and shall go forth] יצא, the ancients, MSS. Houb. *Vau* follows. The prince and the people were to begin and end their worship together, for the greater solemnity.

13. —he shall sacrifice] יעשה 1°. all the versions except Chald. 7 MSS. 1 now, 2 originally. יעשה 2°. V. 6. Ar. Houbigant reads יעשה twice.

- 14 sacrifice it § every morning. And he shall sacrifice with it an § H. *by morning*
 offering of flour every morning; *even* the sixth part of an ephah, *by morning.*
 and the third part of an hin of oil to moisten the fine flour, *as* So v. 14, 15.
 an offering of flour to Jehovah; by a perpetual statute conti-
 15 nually. He shall sacrifice the lamb, and the offering of flour,
 and the oil, every morning, *for* a continual burnt-offering.
 16 Thus saith the Lord Jehovah: If the prince give a gift unto
 any of his sons, the inheritance thereof † shall belong to his † H. *it shall be.*
 17 sons; it shall be their possession by inheritance. But if he give
 a gift of his inheritance to one of his servants, it shall be his
 to the year of liberty, when it shall return to the prince: but
 18 his inheritance *given* to his sons shall be their's. Moreover the
 prince shall not take of the people's inheritance, to ‡ force them ‡ H. *oppress.*
 out of their possession; *but* he shall give inheritance to his sons
 out of his own possession: that my people be not scattered
 every man from his possession.
 19 Then he brought me through the entry which *was* at the side
 of the gate into the holy rooms *belonging* to the priests, which
 looked northward: and, lo, a place *was* there in the side thereof
 20 westward. And he said unto me, This *is* the place where the
 priests shall boil the trespasss-offering and the sin-offering, and
 where they shall bake the offering of flour: that they carry
 them not forth into the outer court, to sanctify the people.

21 Then

14. —he shall sacrifice] יעשה 2 MSS. and the ancients, except Chald. It seems best to understand this of the Prince; because, Exod. xxix. 40, Numb. xxviii. 5, a tenth part of an ephah of flour, and a fourth part of an hin of oil, are commanded to be offered with the lambs morning and evening continually.

—statute] חוקת 2 MSS. 6. Syr. Chald. חקת 16 MSS.

15. He shall sacrifice] יעשה Arab. V. But יעשו *they*, the princes in succession, *shall sacrifice*, 12 MSS. 3 originally, Keri, Chald. and יעשו, *and they shall sacrifice*, Syr. Houb.

13—15. "Here is only mention made of a morning offering, and the evening offering is entirely omitted: which makes an important difference between this and the old laws. Exod. xxix. 38—46." Michaelis.

16. —the inheritance thereof] "Out of his inheritance. 6. as v. 17." Secker.

17. —but his inheritance] Houbigant reads נחלת with 6. Syr. "but the inheritance of his sons &c." Secker approves of this reading.

19. Then he brought me &c.] See c. xlv. 4.

—the side thereof] Perhaps בִּירְכָּתוֹ. Syr. has the affix. Houbigant reads בִּירְכָּת יִמָּה, *in latere occidentali*.

20. —shall boil] 2 Chron. xxxv. 13.

—the trespasss-offering] That part of this, and of the sin-offering, and of the offering of flour, was the portion of the priest, see Numb. xviii. 9, 10.

—to sanctify the people] See on c. xlv. 19.

† H. *a court in* 21
the corner of the
court, a court in 22
the corner of the
court.

21 Then he brought me forth into the outer court, and caused me
22 to pass by the four corners of the court; and, lo, † in every
23 corner of the court *there was* a court. In the four corners of
the court *were* small courts, forty *cubits in* length and thirty *in*
24 breadth: the four corners *were of* one measure. And *there was*
a row *of building* round about in them, *even* round about them
four; and *it was* made *with* boiling-places under the rows round
about. Then he said unto me, These *are* the houses of them
that boil; where the ministers of the house shall boil the sacrifice
of the people.

C.
XLVII.

1 Afterward he brought me again unto the door of the house;
and, lo, waters issued forth from under the threshold of the
house eastward: for the forefront of the house *flood* toward
the east, and the waters came down from under the right
2 threshold of the house, on the south of the altar. Then he
brought me out *by* the way of the gate northward; and led me
round *by* the way without unto the outer gate *which was by* the
way that looked eastward; and, lo, waters ran from the right
3 side. And when the man that had the line in his hand went
forth eastward, he measured a thousand cubits; and he caused
me to pass through the waters, *and* the waters *were* to the
4 ancles. Again he measured a thousand *cubits*; and he caused
me to pass through the waters, *and* the waters *were* to the
knees.

22. —[small courts] Read קמעות with Syr.
6. Houb. But *fumosa*, Dathius: as marg.
Engl. *made with chimnies*.

—[forty cubits] Add אמה, or באמה, with
all the ancients.

—the four corners] לארבעת 2 MSS.
מקצעות 1 MS.

23. —[made] Et culinæ erant id quod
factum fuit.

—under the rows] המורות 1 MS. המורות 1 MS.

C.
XLVII.

1. —[eastward] Which threshold was to-
wards the east.

—[the right threshold] מפתן is the reading
of 3 MSS. and of Chald. "the right hand,
or south, side of the threshold." It was one
reed broad. c. xl. 6. Or מתחת *inferne*, ad-
verbially: "*from beneath, from the right side*
of the threshold *of the house*." The waters are
said to flow from the right, or south part;
because the face is supposed to look eastward,

when the points of the heavens are to be fixed.
See on Joel ii. 20.

2. —[from the right side] When the prophet
came to the outer eastern gate, still he saw
waters running from the south side of that
gate.

3. —[ancles] So Syr. Chald. Aq. Symm.
Theod. V. Houb. Dath.

4. —[the waters *were* to the knees] See מי
for מים, MSS. 1 ed.

- knees. Again he measured a thousand *cubits*, and he caused me to pass through [the waters,] *and* the waters *were* to the loins.
- 5 Again he measured a thousand *cubits*, *and it was* a river which I could not pass through : for the waters were † lifted up, *and* † Or, *were swollen.*
were waters ‡ to swim in, a river which could not be passed ‡ H. *of swimming.*
- 6 through. And he said unto me, Son of man, hast thou seen this ? Then he brought me and caused me to return by the
- 7 brink of the river. *Now* as I returned, lo, on the brink of the river *were* very many trees on this side and on that side.
- 8 Then said he unto me, These waters issue forth toward the eastern border, and go down to the desert, and go into the sea ; they go forth into the salt sea, and the waters shall be healed.
- 9 And it shall come to pass *that* every living thing which moveth, whithersoever the river shall come, shall live : and there shall be very many fish : because these waters shall come thither and shall heal, therefore every thing shall live whither the river shall

—and he caused me to pass through [the waters]] In 7 MSS. במים is added ; it stood originally in an eighth, perhaps in a ninth, and is found in the margin of a tenth.

5. —were lifted up] ἔξωβηζον, ὁ. lifted up their proud waves. But MS. Pachom. reads ἰβηζον. These waters beautifully represent the gradual progress of the gospel. See Isai. ii. 2—4. Christ and his apostles often taught in the second temple. Compare the allegory with Joel iii. 18. Zech. xiv. 8. Isai. lv. 1. John vii. 38.

6. —caused me to return] From the temple along the brink of the river. But 3 MSS. and Syr. ויושיבני, *and placed me.* However, ויושיבני is the reading best supported.

8. —they go forth into the salt sea] I read על הים המלח יוצאים. Ὁ ἕρως, ἀπὸ τῆς θουρῆς, τῆς ἀμυγῆς τῆς θαλάσσης ἰχθυ. See Montf. Hex. and Syr. has “in mare, in aquas foetentes.” The healing of the waters supposes that their bad quality is expressed : and v. 10, 11, restrain the sense of ים to the dead sea or sea of Sodom, called הַיָּם הַמֵּלַח Gen. xiv. 3. Deut. iii. 17, “in contradistinction to the sea of Galilee, the water of which was fresh.” Tayl. conc.

—shall be healed] This finely represents the tendency of the gospel to heal the corruptions of human nature.

9. —whithersoever the river shall come] נחל יבאן שם מי נחל Ch. “the river shall come, the sea shall live.” Michaelis : dividing נחלים into ים נחל.

—shall live] Even in the Asphaltite lake, which is so unfavourable to animal life. Josephus represents this lake as salt and incapable of feeding fishes. Tacitus says that it does not suffer fishes, or water fowl, to live in it. Yet Maundrell observed two or three shells of fishes on the shore. Bishop Pococke found its water very salt ; and on tasting it his mouth was constricted, as if it had been a strong allum water. The Bishop observes, “It has been said by all authors, and is the common opinion, that there is no fish in this lake : the fresh water fish of the river Jordan probably would not live in it. After I left the holy land, it was positively affirmed to me that a monk had seen fish caught in this water ; and possibly there may be fish peculiar to the lake, for which this water may not be too salt :—but this is a fact that deserves well to be inquired B b 2 “into.

- 10 shall come. And it shall come to pass *that* fishers shall stand upon it; from En-gedi even to En-eglaim there shall be a spreading forth of nets; and their fish shall be, according to their kinds, as the fish of the great sea exceeding many.
- 11 *As for* the miry places thereof, and the pits thereof, they shall
- 12 not be healed; they shall be appointed for salt. And by the river upon the brink thereof, on this side and on that side, shall grow all trees for food, whose leaf shall not fade, neither shall their fruit come to an end: every month they shall bring forth
- || Or, *early*.
§ H. *they issue*. || new fruit, because their waters § issue forth from the sanctuary: and their fruit shall be for food, and their leaf for healing.
- 13 Thus saith the Lord Jehovah: *This shall be* the border whereby ye shall inherit the land, according to the twelve tribes of

“into. The air about this lake has always “been thought to be very bad.” See the very curious accounts of this lake which Bishop Newton has collected, vol. ii. 4°. 204. “The Dead Sea is more brackish than any known sea or salt-well in the world. It contains as much salt as water can dissolve, viz. the fourth part of the weight of the water: and this is the reason why neither men nor animals sink in the Dead Sea. If you throw fishes into so heavy a water, they cannot swim in it; but fall immediately on their side.” Michaelis.

10. —shall stand] There is authority in MSS. for עמדו and עמדו, which latter Houbigant prefers.

—from En-gedi] This is the punctuation of Syr. Vulg. Arab. and may be that of *o*. En-gedi was in the wilderness of Judah. Josh. xv. 61, 62. De L'isle places it towards the south west point of the Dead Sea.

—to En-eglaim] This city is placed by De L'isle at the north of the Dead Sea, where the Jordan runs into it. Eglaim is mentioned Isai. xv. 8, as a place on the borders of Moab, which country ran on the east of the Dead Sea.

—and their fish shall be] It is obvious to correct the text by reading ידעו: ולמינה.

—according to their kinds] In their several

kinds, each kind as numerous as the fish of the Great Mediterranean Sea.

In v. 9, 10, there is an amplification of what is said in v. 8, that the waters should be healed: and the salutary effect of the gospel is strongly illustrated.

11. —the miry places] בצאתיו MSS. that is, as I suppose, בצאתיו, or בצאתיו, from בצא, or בצא, *cænum, lutum*.

—they shall not] לא, 16 MSS. and, as Houbigant observes, all the ancients. *Vau* precedes.

—for salt] They shall remain filled with salt water. The allegorical sense is, that some shall reject the gospel, and some receive it without obeying it.

12. —and their fruit shall be] ויהי MSS. edd.

—for healing] Perhaps, לתרופה. The leaves of some plants and trees have a healing quality.

This verse, in its allegorical sense, expresses the blessed state of the good in this life: see Jer. xvii. 7, 8: and their perfect happiness in the future paradisiacal state. See Rev. xxii. 1, 2; where *עץ* is used for *trees*, as עץ. From v. 1 to v. 12 we have one of the most striking allegories in the Hebrew scriptures.

13. —This shall be the border] זה is the reading

- 14 of Israel. Joseph *shall have* two portions. And ye shall inherit * H. every man it * one as well as another; *concerning* which I † lifted up *as his brother.* mine hand to give it unto your fathers: and this land shall fall † Or, *sware.* unto you for an inheritance.
- 15 And this *shall be* the border of the land toward the north side, from the great sea *towards* the way of Hethlon, as *men* go to
- 16 Zedad: Hamath, Berothah, Sibram, which *is* between the border of Damascus and the border of Hamath; *and* Hazar-
- 17 hatticon, which *is* by the border of Hauran. Also the border from the sea shall be Hazar-Enan *by* the border of Damascus, and Ziphron, northward, and the border of Hamath: this *is*
- 18 the north side. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel || *by* Jordan, from the border to the east sea: this *is* || H. of *Jordan.* the

reading of 5 MSS. and was that of 7 originally. Houbigant reads $\eta\eta$, and refers to v. 15. Here Grotius's note is, *Hæc assignatio, & quæ sequitur capite postremo, locum habitura fuisset si Decem tribus, non minus quam Judæ & Benjaminis, se ad Deum convertissent: sic enim pariter impetrassent reditum. Nunc pauci tantum permixti Judæ & Benjamini rediere, iique sedes cum illis habuere communes.*

14. —shall fall] A metaphor taken from the falling of the lot.

15. —Hethlon] Mentioned again, c. xlviii. 1. De L'isle writes it Hethalon with Vulg. and places it between Tyre and Damascus.

—Zedad] See Numb. xxxiv. 8. It is written Sedada in De L'isle, with Vulg. and placed east of Hethlon, nearly in the same latitude.

16. —Hamath] In the northern part of the tribe of Naphtali.

—Berothah] Some say that this was a small town east of Zedad. Berytus, in Phœnicia, seems too far north.

—Sibram] Or, Sabarim, is situated, according to De L'isle, between Hethlon and Zedad: but it is expressly said to be between Hamath and Damascus. Syr. reads "and Sepharvaim."

—Hazar-hatticon] Hazar media. See Syr.

Dath. *the middle village*: marg. Engl. verf.

—Hauran] The city Aurana, and the district Auranitis, are in the north east limit of the Holy Land.

17. Also &c.] The north border eastward is ascertained v. 15, 16. Here it is shewn how far it extends itself northward.

—Hazar-Enan] Or, the village of Enan. See Numb. xxxiv. 9. This is placed by De L'isle to the north of Cefarea Philippi.

—Ziphron] Houbigant observes that Syr. renders by a proper name, et Zaphion: and both he and Dathius translate, et Zaphon ad aquilonem. Ziphron occurs in the parallel place, Numb. xxxiv. 9.

—this *is*] Read $\eta\eta$, as v. 20, here and v. 18, 19. See MSS. and Houbigant.

18. —and from the land of Israel] From the extremity of the land of Israel eastward beyond Jordan.

—from the border] The northern border, mentioned in the foregoing verse. See v. 20. Mr. Lowth. For $\eta\eta$ read $\eta\eta$, $\phi\alpha\iota\eta\eta\eta\eta\eta\eta$, which Michaelis translates the palm-forest here, and v. 19.

—the east sea] $\eta\eta$ for $\eta\eta$, some MSS. The Dead Sea is here meant. The sea of Chinnereth is also mentioned, Numb. xxxiv. 11.

- 19 the east side. And the south side southward *shall be* from Tamar to the waters of strife *in* Kadesh, as far as the river by the great sea: this *is* the border southward on the south side.
- 20 The west side also *shall be* the great sea, from the border to *the country* overagainst *the way that* goeth to Hamath.
- 21 And ye shall divide this land among you, *even* among the
- 22 tribes of Israel. And it shall come to pass *that* ye shall cause it to fall unto you for an inheritance, and unto the sojourners that sojourn among you, who beget children among you: and they shall be unto you as he that is born in the land among the sons of Israel; they shall cause *the land* to fall unto them for an inheritance together with you, among the tribes of Israel.
- 23 And it shall come to pass *that*, in what tribe the sojourner sojourneth, there shall ye appoint *him* his inheritance, saith the Lord Jehovah.
- 1 Now these *are* the names of the tribes: from the north end, towards the country *by* the way of Hethlon as one goeth to Hamath, Hazar-Enan, the border of Damascus northward, towards the country of Hamath: and let his east side be the
- 2 sea: Dan one. And by the border of Dan, from the east side
- 3 to the west side, Asher one. And by the border of Asher,
- 4 from the east side even to the west side, Naphtali one. And by the border of Naphtali, from the east side to the west side,
- 5 Manasseh one. And by the border of Manasseh, from the east side

C.
XLVHI.

19. —southward] Or, towards Teman, which is the name of an Idumean city. See on Hab. iii. 3. But a pleonasm may be allowed. See c. xlviii. 28. Exod. xxvi. 18. xxvii. 9. xxxvi. 23. xxxviii. 9. Possibly תְּמַנָּה may be rendered, *toward the right hand*.

—Tamar] Called Hazazon-tamar, or Engedi, 2 Chron. xx. 2.

—of strife] MSS. read מְרִיבָה, as c. xlviii. 28, in construction with Kadesh, which place is on the south limit of Judah.

—as far as the river] Besor, which runs into the sea not far from Gaza. See on Am. vi. 14.

20. —from the border] The southern-border, mentioned in the foregoing verse. Mr. Lowth.

—the way that goeth] The way by which men come to Hamath.

22. —shall cause it to fall] Shall divide. See v. 14.

23. —sojourner] When a proselyte.

C.
XLVIII.

1. —Hazar-Enan] If before this word we supply, *the boundary shall be*, what follows will be nearly parallel to v. 17.

—and let &c.] One MS. reads וְהָיָה. See Vulg.

2. —from the east side to] וְעַד קְרִימָה are found in MSS. from this v. to the end of v. 7.

- 6 side to the west side, Ephraim one. And by the border of Ephraim, from the east side even to the west side, Reuben one.
- 7 And by the border of Reuben, from the east side to the west side, Judah one.
- 8 And by the border of Judah, from the east side to the west side, shall be the oblation which ye shall offer, five and twenty thousand *cubits in* breadth, and *in* length as one of the portions, from the east side to the west side: and the sanctuary shall be
- 9 in the midst of it. The oblation which ye shall offer unto Jehovah *shall be* five and twenty thousand *in* length, and ten
- 10 thousand *in* breadth. And of these *cubits* shall be the holy oblation for the priests; toward the north five and twenty thousand *in length*, and toward the west ten thousand *in* breadth, and toward the east ten thousand *in* breadth, and toward the south five and twenty thousand *in* length: and the sanctuary of Jehovah shall be in the midst of it. *It shall be* for the priests
- 11 *that are* sanctified, [of] the sons of Zadoc, who kept my charge, who went not astray when the sons of Israel went astray, as
- 12 the Levites went astray. And it shall be a most holy oblation for them, out of the oblation of the land, by the border of the
- 13 Levites. And, overagainst the border of the priests, the Levites *shall have* five and twenty thousand *in* length, and *in* breadth ten thousand: all the length *shall be* five and twenty thousand,
- 14 and the breadth ten thousand. And they shall not sell of it; neither shall *any one* exchange or transfer the first fruits of the
- 15 land: for *they are* holy unto Jehovah. And the five thousand
which

8. —to the west side] יעד, twice, 5 or 6 MSS.

—one of the portions] Given to the adjoining tribes.

9. —unto Jehovah] For his sanctuary and priests. See c. xlv. 1.

10. —*in length*] Vulg. supplies *longitudinis*, which Houbigant thinks necessary.

8—10. "Comparing this with v. 15, it appears that the sanctuary was not to be in the city: which also appears from xlv. 1, 7." Secker: who also observes that המקדש והר המקדש, is the reading of 6. Ar. at the close of v. 10.

11. —*that are* sanctified] המקדשים, 6.

Syr. Chald. המקדש, 3 MSS. and בני, 1 MS. But V. Houb. sanctorum, and marg. Engl. vers. the sanctified *portion shall be* for the priests, Sacerdotibus destinatum. Dathius.

12. —oblation] תרומה, 3 MSS.

—out of the oblation] Out of the whole oblation.

13. —the Levites *shall have*] The lxx and Ar. translate as if they read וללוי, as c. xlv.

5. We may translate, And *as for* the Levites, *they shall have* overagainst &c.

14. —or transfer] יעביר, Keri, 7 MSS. and 3 originally.

15. —five thousand] See c. xlv. 6.

- which are left in breadth, overagainst the five and twenty thousand in length, shall be a profane place for the city, to dwell in, and for the suburbs: and the city shall be in the midst of it.*
- 16 And these *shall be* the measures thereof: the north side four thousand and five hundred, and the south side four thousand and five hundred, and the east side four thousand and five hundred, and the west side four thousand and five hundred.
- 17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. And the residue in length, overagainst the holy oblation, shall be ten thousand eastward and ten thousand westward: it shall be overagainst the holy oblation; and the increase thereof shall be for food to them that
- 19 serve the city. And *as to him* that serveth the city, he shall
- 20 serve it out of all the tribes of Israel. All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four square, together with the possession of the city.
- 21 And the residue *shall be* for the prince, on this side and on that side of the holy oblation and of the possession of the city; overagainst the five and twenty thousand *of* the oblation toward the border *of the land* eastward, and westward overagainst

15. —and the south side four thousand and five hundred] One *חמש* is wanting in MSS. edd.

—and the east side] *ופאת*, 4 MSS.

According to Josephus, B. J. v. 4. 3. Jerusalem was thirty-three stadia in circuit: which the square here described does not greatly exceed.

17. —the suburbs] The city and suburbs together make a square of five thousand.

18. —and the increase thereof] *ותבאתו*, 4 MSS. Keri.

—serve the city] Perform burthenful offices of public utility; whether of a higher or lower kind. “Unto those citizens who are possessed of land of which they make arable land, or gardens.” Michaelis.

19. —he shall serve it] *יעבדהו*, 18 MSS. 1 ed.

20. —by five and twenty thousand] This square is composed of three rectangles: that for the priests, *v.* 9, 25,000 by 10,000; that for the Levites, *v.* 13, 25,000 by 10,000; and that for city and suburbs, 5000 by 5000, *v.* 16, 17, adding 10,000 on each side, *v.* 18, making together a rectangle of 25,000 by 5000. —together with the possession of the city]

So Nold. *אֵל*, §. 8. Compare c. xlv. 7.

21. —the border *of the land*] So Houbigant. The portion of the prince ran eastward to the Jordan, or the Dead Sea, and westward to the great sea; retaining its breadth of 25,000 cubits from north to south.

—and westward] One *ימה* seems superfluous; and yet there is no external authority for omitting either.

- against the five and twenty thousand toward the border *of the land* westward, *even* overagainst the portions *shall be* for the prince: and the holy oblation, and the sanctuary of the house,
- 22 shall be in the midst thereof. Even from the possession of the Levites, and from the possession of the city which *shall be* in the midst, shall be for the prince: between the border of Judah and between the border of Benjamin shall be for the prince.
- 23 And *as for* the rest of the tribes, from the east side unto the
- 24 west side, Benjamin one. And by the border of Benjamin,
- 25 from the east side unto the west side, Simeon one. And by the border of Simeon, from the east side unto the west side
- 26 Issachar one. And by the border of Issachar, from the east side
- 27 unto the west side, Zebulon one. And by the border of Zebulon,
- 28 from the east side unto the west side, Gad one. And by the border of Gad, at the south side southward, the border shall be even from Tamar *to* the waters of strife *in* Kadesh,
- 29 *as far* as the river by the great sea. *This is* the land which ye shall cause to fall for an inheritance unto the tribes of Israel; and these *are* their portions, saith the Lord Jehovah.
- 30 And these *are* the goings out of the city: on the north side
- 31 *shall be* four thousand five hundred *cubits* by measure: and the gates

—the portions] Utramque divisionem. Houb. Beside these [or, joining to these] portions, shall be that belonging to the prince. Mr. Lowth. The portions are those of Judah and Benjamin. Compare c. xlv. 7.

—in the midst thereof] כְּתוּבָה Keri, 2 MSS. one originally and perhaps another, and Bibl. Venet. marg. The whole oblation, and of course the temple, shall lie between the two portions belonging to the prince.

22. —the Levites] Including the priests: as c. xlv. 15.

—which *shall be* in the midst] Houbigant reads אֲשֶׁר כְּתוּבָה; and observes that most of the versions omit אֲשֶׁר. Chald. alone renders it.

25. —Issachar] This tribe was anciently placed between Zebulon to the north and the half tribe of Manasseh to the south; and was divided from the tribe of Simeon, not only by the half tribe of Manasseh, but by the tribes of Ephraim Dan and Benjamin.

28. —from Tamar] See on c. xlvii. 19.

29. —for an inheritance] בְּנִחְלָה, 1 MS. as c. xlv. 1. xlvii. 22. Chald. prefixes ל.

“ Since there is no doubt but that other things which are said in these chapters relating to the temple and the land of Israel are of a prophetic nature, it seems safer to determine that the abovementioned measures were observed both in building the temple and in assigning the lots to the tribes; though we know not how these things were done, because there is a great chasm in the sacred history from the time of Esra to that of the Maccabees.” Houbigant.

These portions may have been given to some of the twelve tribes, as they returned: and may hereafter be given to such as return when the Jewish people shall be restored to their own land, and who know their tribe either by tradition or by the instruction of inspired prophets.

- gates of the city *shall be* after the names of the tribes of Israel, three gates northward; one gate of Reuben, one gate of Judah,
 32 one gate of Levi. And on the east side *shall be* four thousand and five hundred: and three gates; one gate of Joseph, one
 33 gate of Benjamin, one gate of Dan. And on the south side *shall be* four thousand and five hundred *by measure*: and three gates; one gate of Simeon, one gate of Issachar, one
 34 gate of Zebulon. And on the west side four thousand and five hundred: *and their gates three*; one gate of Gad, one gate of
 35 Asher, one gate of Naphtali. *It shall be* round about eighteen thousand *cubits*: and the name of the city from *that day shall be*, JEHOVAH *is THERE*.

32. —one gate of Joseph] ושער ושער, 7 MSS. all the ancients. There being a gate named after Levi, the gate of Joseph includes Ephraim and Manasseh the sons of Joseph.

34. And on the west side] ופאת 4 MSS. and 5 originally: all the ancients.

—and their gates three] ושערים, 1 MS. 6. MS. Al. ed. Breit. Ar. Syr. *and three gates*, as in the preceding verses. ושעריהם, *and their gates*, Vulg. But Chald. as Hebr.

35. —eighteen thousand] A square, each side of which was four thousand five hundred.

It must be observed that the square is considered throughout these descriptions as a perfect figure. See also Rev. xxi. 16.

—from *that day*] Houbigant thinks that יהוה was omitted from its similitude to יהודה, which follows. See Arab. Vulg.

—JEHOVAH *is THERE*] Jehovah occasionally protected Jerusalem; he filled it with glory by his visible Representative the Messiah; and he will gloriously manifest himself in this city at its restoration.

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